



THE ROZABAL BEYOND THE DA VINCI CODE

THE LINEAGE OF JESUS IN THE EAST



FIDA HASSNAIN
SUZANNE OLLSSON

THE ROZABAL

BEYOND THE DA VINCI CODE

THE LINEAGE OF JESUS IN THE EAST

Handwritten notes in red ink:
The lineage of Jesus in the East
is a very interesting topic
and one that has been
explored in many books
and articles. The book
"The Lineage of Jesus in the East"
by [illegible] is a very
interesting read. It
explores the lineage of Jesus
in the East and how it
has been passed down
through the centuries.
It is a very interesting
read and one that
should be read by
everyone who is
interested in the
history of the
Christian faith.

SUZANNE OLSSON
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Scholars are permitted to quote brief passages from this book.

British Library Cataloguing in Publication
data

Library of Congress Cataloguing in Publication
data

ISBN-81-900630-3-0-77

Jesus Christ-Biography-Apocryphal and legendary

Cover design. Yasser Kazmi. www.myasa.net

Published by: Dastgir Publications Trust
32, Dastgir Villa, Umar Enclave,
Parray Pora Baghat.
P.O. Sanat Nagar,
Srinagar 190005,
Kashmir, India.

Printed in India
10987654321

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PREFACE

In order to understand our theory, and the conclusions, we have arrived at, one must first keep in mind that Jesus Christ did survive the crucifixion, he did marry Mary Magdalene, and they had children. These children were the ancestors of the Grail kings of the western world. We are making no attempt to prove any of these theories. We presume that the ground has been well covered. We have asked instead if Jesus Christ had survived, then where is the evidence in India and Kashmir. And why would he even go there in the first place? If he had survived such terrible ordeals and sufferings, he would be too strong a personality to then abandon a wife and children. Why did he lead the life of a wandering hermit, muttering in parables, living in the jungles, eating roots and berries, eventually to die alone of oblivion, obscurity, and boredom? It all made no sense.

We began by visiting known sites in Pakistan, India, and Kashmir, that had any relationship to Jesus family. These ties actually began as far back as Noah, and even earlier because Noah reburied the graves of Adam and Eve in Sri Lanka. It was all '*fairy tales*', but we followed these ancient legends, and plotted them on maps, not really understanding if there were any connections. Many months later, when we were compiling notes, suddenly patterns became apparent and obscure facts that had been nearly forgotten in time, these all made sense now. It all began to seem real after all. Little connection like that began to form a larger overall picture, and our excitement rose accordingly. Now we feel that we have laid out here in these pages the pictures, the references, the words, and the thoughts in our heart about the real story of Jesus Christ and his lineage in the east. We hope our readers will understand too, and see the most extraordinary man, and the most extraordinary adventures he lived, as we see him now. After being away in Persia, India, Tibet and Central Asia for about eighteen years, Jesus returned to Jerusalem at about the age of 30 raising a band of disciples. Then after crucifixion he made a second journey towards the east and passed away at a ripe age in Srinagar, Kashmir.

It was Solomon who built the first vault under the stables of Jerusalem. The contents of that vault were recovered by a descendent of Jesus and brought back to the family estate in France. These items from

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the vault, including the '*sacred geometry*' were under the care of the Knights Templars. When Solomon and Hiram Abiff made their trips every three years to Kashmir, they rebuilt and reinforced the Martand Sun Temple and Solomon's Temple on the hill, known in Kashmir as the *Takhat-i-Sulaiman*. Jesus Christ lived at Aish-Muqam near Martand for many years, married Marjan, a pious shepherdess of Pahalgam and then lived and died within site of Solomon's temple. The story of Jesus Christ and Thomas at the court of Gopanda, when Thomas was allowed to repair the cracked dome of Solomon's temple is amazing. The inscriptions on the temple steps, definitely place them at that location doing re-construction work of some kind. Was it really "repairs" they were doing or were they removing or rescuing the artefacts of Solomon, Noah, and Adam?

Here was a man, who not only survived the crucifixion, but also went on to live an extraordinary life every bit like the legends of King Arthur, Camelot, and the search for the Holy Rod. We found legends about him in Kashmir, which have been included in this work, so that our work is continued by other researchers.

As we went on digging into the past, startling evidences started coming to us from the ancient documents. It was the *Bhavisya-Maha-Purana* by Sutta, in Sanskrit, said to have been written in 3191 *Laukik era*, corresponding to 115 AD. It tells about the story of the meeting of Yuzu-Asaph with the Raja of Kashmir. He tells the Raja that he is known as *Ishavara-Putaram*, the Son of God and *Kanya-Garbam*, born of a virgin. Our further researches took us to the *Rajatarangini*, where we located references of Aara-Rai or the Raja of the Aryans called Sandimati. A page from the *Tarikh-i-Kashmir* by Mulla Nadiri led us to Sahibzada Basharat Saleem, who had claimed his lineage from Yuzu-Asaph. We are convinced that Yuzu-Asaph is no other person than Jesus Christ, who is known by several names in the east. It came to light that this prophet married a Kashmiri damsel and had children through her.

We were aware that Sahibzada Basharat Saleem had claimed to be the living descendant of Jesus Christ in Kashmir. In one of his letters to Andreas Faber-Kaiser, who wrote of the *Jesus Died in Kashmir*, in 1976, he had mentioned that it was Marjan, who had married Yuzu-Asaph and Yuzu Asaph and Jesus Christ were names of the same person.

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In his another letter to Johan Forsstrom the author of the *King of the Jews* in 1985, Sahibzada Basharat Saleem had stated as under:

"By descent as you might have read, I am a Palestinian and my Holy Ancestor travelled from Jerusalem to Kashmir; and being the chiefly and directly concerned man I am seized of the intricate and occult mystery shrouding the sacerdotal subject referred to by you. Significantly, many foreign film makers, notably from Germany, France and USA, have produced a number of films on me and my family. The chief mission of my life being to see goodwill and peace prevail on Earth, I will always guide you with blessings and unrestricted tolerance. This is the gospel of truth."

In view of his claims, we tried our best to make enquiries from his son about his family papers, but in vain. As such, we made an attempt to find out the letters which late Basharat Saleem had written to his friends. We did succeed to obtain copies of some of his letters from Finland and USA, which we made our source material for further researchers

We know that the wonderful prophecy made in *Isaiah* is clear that Jesus being the descendent of David was to live and establish his progeny for ever. It is in this spirit that we have compiled this book, piece by piece, and our work has no connection, whatsoever, with any religious culture, conviction or bent of mind. We do not belong to any cult or society but are interested to find the truth.

We must acknowledge the inspiration; we got after reading two wonderful works - *Bloodline of the Holy Grail* and *Genesis of the Grail Kings* by a great scholar - Laurence Gardner. While congratulating him for gathering all available sources on the genealogy of Jesus Christ, we feel that he has stretched his imagination, a bit too far at times. We have to admit that we too have followed him in this respect and gathered all available sources on the lineage of the Jesus Christ in the east. We have only made a beginning, and laid a foundation for future researches. Someday, it is hoped, we will finally see, and understand the truth that God did not send his Son for the west only. We wait for the day when the west would meet the east.

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It is very cold in December in Kashmir. On the auspicious day of Christmas, we paid a visit to Rozabal, meaning 'tomb of a Prophet', the tomb of Yuzu-Asaph or Jesus in Kashmir. First documentation about this holy tomb is in the ancient chronicles of Kashmir, stating "*this is the tomb of Jesus, visited by kings and great people on pilgrimage here from all over the world*". Kalhana also describes this as the burial place of a king. So inside, we have documentation of both a crucified prophet and a crucified king known alternately as *Issa/Yuzu-Asaph/Pravara-sena*. In one corner remains a rock carved with the wounds on the feet of the man within. The man within lies in a crypt in a cellar below, laid east to west in the traditional Hebrew custom. Even into very recent times, the many artefacts associated with this tomb, which could help to identify its history had remained at the site, but now have been removed, or concealed. Once under Buddhist supervision, there was a court case to allocate the vast amounts of donations that once came in for support of the tomb. However, it is and always has been a private family tomb never declared an historical site; therefore subject to valid claims of the descendants of the original deceased within.

The Rozabal is a cold forlorn place near the end of dirty narrow winding streets with open sewers running by it. We lit candles and incense and sang a hymn. Months later we found a string of related pictures that made us realize these were of the same man; these were the real Jesus who now lay forgotten in that crypt, as he looked to the Buddhist monks 2,000 years ago. The funny fur trimmed hat, the resemblance was uncanny! Christmas will never be the same again.

*From the point of Light within the Mind of God
Let light stream forth into human minds.
Let light descend on Earth.*

*From the point of Love within the Heart of God
Let love stream forth into the human hearts.
May the Awaited One return to Earth.*

*From the centre where the Will of God is known
Let purpose guide all little wills-
The purpose which the Masters know and serve.*

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*From the centre which we call the human race
Let the Plan of Love and Light work out
And may it steal the door where evil dwells.*

Let Light and Love and Power restore the Plan on Earth.

We are grateful to all those authors, whose works were consulted by us, and from whom we have gathered information for this work. We have quoted their names, the titles and publication data in our notes for each entry. We are grateful to the websites we saw, and found them useful

We must express our gratitude to Atika Sadeeqa, a prominent research scholar of Pakistan who now lives in California. Without her active support, it would have been impossible for us to complete this work. She provided us the secretly guarded family tree of late Sahibzada Bashrat Saleem. Equally, we are grateful to Johan Forsstrom of Finland, the author of the *King of the Jews*, who provided us with the photocopies of some letters, written by late Sahibzada Bashrat Saleem to him about his lineage.

We are grateful to those scholars and friends who helped us in one way or the other. In the first place, we thank Ms. Tahira Nisar, who carried a 4 kilo load of books about the descendents of Noah and his progeny, from Islamabad, Pakistan to Srinagar, Kashmir, India for us.

Ours thanks are due to Mr. Naushad Gayoor- a budding artist of Kashmir, who has given us his valuable gift- *Marjan by Naushad*, for inclusion in our book. Our thanks are also due to Mr. Steven Maas for his painting *Marjan by Steven Maas 2003*. We are grateful to Yasser Kazmi of the www.myasa.net for the beautiful title cover designed by him in a marvellous way.

Before closing this preface, we need to inform the readers that the present worked is an abridged edition of the original manuscript, which consists of about 800 pages and was compiled under the title of: *Bloodline of the Holy Rod*. Due to certain reasons which cannot be explained at present, we have deleted some chapters from the original manuscript. We hope that a time will come when the full manuscripts will be presented for consideration of the scholars.

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We must thank other friends, who helped us in one way or the other. They are, Nasir Ahmad, Mary Heater, Aziz Kashmiri, M.A. Pandit, M.H. Makhdoomi, Ram Gopal, Abdul Fatah Badawi, Iqbal Ahmad, Usman Rahim, and Rasool Pompur.

Jorgen Trebest took pains to send useful books for our use. Ms. Carol Bruce was kind to send the birth chart of Jesus to us. Walter Smockli was so kind to place his research papers for our use. We acknowledge their help with gratitude. We have also acknowledged with gratitude the use of great and wonderful paintings in this book under the separate heading: Photo Credit.

This work has been composed by Kanwal Jeet Singh and Ravinder Singh, who worked very hard to do this job with a lot of care and love. To them we must convey our thanks.

Srinagar, Kashmir
Christmas, 2004

Fida Hassnain
Suzanne Olsson

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THE STAR OF BETHLEHEM

"The star, which they saw in the east, went before them."

Matthew 2:10



1. The Star of Bethlehem.

Matthew records that at the time of the birth of Jesus there arrived, wise men from the east to Jerusalem. They said that they had seen his star in the east. This very star of the east has been designated by the Christian scholars as the Star of Bethlehem. Comets, stars and fiery beams have not only impressed human beings but have special significance for the astrologers, and the astronomers. Their appearances have been connected with important occurrences in the world, and are recorded in the works by the Indian, Egyptian, Greek, Tibetan and Chinese astronomers. If the position of the stars is calculated backward with equal precision, which is not impossible now-a-days, it is possible

to exactly locate the time of the appearance or conjunction of various stars, known, and unknown. Observations recorded by the ancient Chinese astronomers have come to light, which speak of appearances of the comets, and conjunction of the known stars.

The wise men from the east had seen the star, and received a signal about the birth of their incarnate Buddha. For centuries, information provided by Matthew about this extraordinary star has attracted attention of astronomers. It was Johannes Kepler, who for the first time, observed in 1603 AD., a conjunction of Saturn and Jupiter in the constellation of Pisces. After making astronomical calculations, he recorded the same event in the year 6 BC and thus dated the birth of Jesus in 7 BC. But it goes to the credit of the German scholar, Schnabel, to have discovered a Babylonian Cuneiform tablet about the position of the planets in the constellation of Pisces, which reckons the year 7 BC.¹

Saturn and Jupiter came into conjunction three times during the year 7 BC: 27 May, 6 October and 1 December, in the sign of Pisces. This astronomical event, which is connected with Joshua be Nun, became the symbol of Jesus, the Saviour for a New Age.²

DATE OF BIRTH:

Luke mentions that Mary brought forth her firstborn son, when country shepherds abiding in the field were keeping watch over their flock by night. The month of December is very cold in Palestine. As such it is not possible to accept the first of December as the day when Jesus was born. Luke is very clear in stating that the birth of Jesus did not take place in winter but during the season when the shepherd and their flock remain in their field during night. We have to consider, the other two dates: 27 May and 6 October.

Now, it is admitted that Jesus Christ was not born on the 25th of December because this date or any other date has not been mentioned in the Gospels. As such, our task in fixing the date of his advent has become very difficult. It may also be mentioned that according to the Romans, the Sun was born on the 25th December. The Talmud had predicted that the coming Messiah would be born with the sign of Fishes, which Zodiacal constellation is also known as Pisces,

and occurs in the middle of June. It can not be denied that the advent of Jesus had been predicted in ancient scriptures, and the Jews were eager to wait for this advent. According to Luke, Jesus was born in the season, "*when shepherds abide in the field and watch over their flock by night.*" Recordings made by meteorologists show that during December, Palestine remains in the grip of frost, and flocks are put to grass between the months of March and November.

There are several legends about the date on which Jesus was born. Clemark of Alexandria says that Jesus was born on 17th November in 3 BC. Others mention, 20th April or 20th May, as the Nativity of Christ. The other suggested dates are 6th January, 25th March, and 25th December.

During ancient times, the festival of *Mithra* commenced at the winter solstice on 25th December and ended at vernal equinox on 21st March. The followers of Mithra celebrated this festival with a feast of bull's meat, wine and merry-making. The Hindus call this festival as *Makara Sankranti* and celebrate it by eating sweets and cakes.³

These celebrations were held in honour of Mithra. As the day begins to grow longer after winter solstice, the followers of Mithraism celebrated a festival, called the *Nativity of Mithra*. This very festival was adopted by the Christians, who rechristened it as the *Nativity of Christ*. As they were ignorant about the date on which Jesus was born, they decided to fix the 25th of December as the tentative date on which he was born and named it as the Christmas. The responsibility for fixing a wrong date of birth of Jesus Christ lies on the Scythians monk, Dionysus Exiguus, who lived in Rome. He was asked by the Roman Emperor in 533 AD. to find out the relevant date. As he was neither an astronomer nor a mathematician, he made a glaring mistake. While fixing the date for the beginning of the new era, he forgot the year zero, which should have been inserted between 1 BC and 1 AD. The Roman emperor Justinian who ruled from 527-565 AD declared the Christmas day as an official holiday.

It is interesting to note that gods like Mithra in Persia, Buddha in India, Adonis in Syria, Osiris in Egypt, Baal in Babylonia, Apollo in Rome were all born in mysterious ways, between 25th and 28th December. Mithra was born of a virgin on the 25th of December. He

travelled far and wide along with his twelve disciples. He rose again from his grave and his resurrection was celebrated with great pomp and show.

It requires to be noted down that besides that Star of Magi two other stars; namely, the Star of Horus and the Star of Bethlehem are connected with the advent of Jesus Christ. The Star of Horus is also known as the Star of the Three Kings, which guided wise men of the east to locate the newly born infant god. The Star of Bethlehem was the third comet, which appeared in the middle of 6 BC or 7 BC.

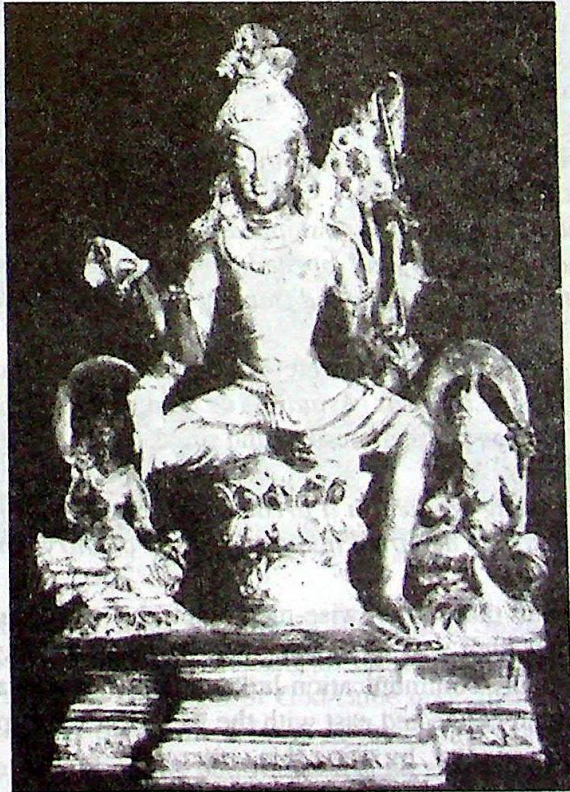
Markus von Friedland of Zurich, after many years of research has prepared the life data of Jesus Christ on the basis of astrology. He says that astrology is not an exact science, and its status continues to be ranked with many a question mark. Since there are many things between heaven and earth that are not measurable, still we can try to compare a hypothetical astrological date and compare it with the events in the life of Jesus. It is on the basis of life data of Jesus Christ that he has fixed his date of birth on 29 May, 6 BC. at Bethlehem at 03:00 hours. In his research dissertation, he writes that in the night of 24.25 May, the Moon stood near the great planet constellation, which means unfavourable light conditions. In the night of 28/29 May, however, the moon stood near the rising Sun, and the intense luminosity of the planet constellation was very prominent over Bethlehem. As such, he fixes the birth of Jesus at Bethlehem on 29 May, 6 BC at 03:00 hour's morning.⁴

THE FUTURE BUDDHA:

Worshipping of the Buddha and the *Bodhi-sattavas* is a favourite religious ceremony with the Buddhists. The *devtas* are equivalent to the gods or the gods-incarnate, while the term, *Bodhi-sattavas* stands for the coming Buddhas. They believe in the incarnation of Gods and in the advent of future Buddha or '*Enlightened One*'. The Buddhists await their future Buddha and always make a search for him. The Buddhists of Tibet and Ladakh, make use of the *Tantara*, *Mantara*, and *Yantara* for searching the future Buddha. For this purpose, a minute study of cosmic signs is conducted by their priests. Succession of the incarnate *Lama* is a complicated affair, and rests on the belief in the transmigration of soul. After a week, from the demise of the *Lama*, a complicated search is conducted of the newly

born baby, in all directions by a special band of priests. The new born baby is to be examined in detail. Personal belongings of the departed *Lama*, such as incense, holy water and cup are placed before the new born baby, along with presents. The articles are mixed with other articles, and if the baby touches the belongings of the deceased *Lama*, then the priests, declares the baby as the incarnate *Lama*, and worship him. Much rejoicing is done on this auspicious occasion. For searching the incarnate *Lama* besides consultation of astrological works, the occult science of numbers is also used by the priests.⁵

According to the Buddhist mythology, when a *Lama* dies his soul is infused in another baby, and such incarnation is perpetuated involuntarily, through the force of *Karma*. The position of the incarnate baby is very high, holy, and esteemed. He is termed as the *Bodhi-sattava* or the future Buddha.⁶



2. Bodhisattava

The above would amply clarify that the Buddhist *Lamas* had already studied the stars, and come to know about the birth of Jesus. They had come from far-off eastern lands to worship him. Seeing the baby, they threw themselves down before him, and worshipped him like the Buddhists. They also offered presents and other articles, such as gold, incense, and myrrh. After having established his identity as the future Buddha, they went to their own country from another way. As is the custom with the Buddhist *Lamas*, they would come again to take the child for worship. It is now possible to reconstruct the gaps in the life of Jesus. Suffice to say that after his return from Egypt, they came and took him away to India, wherefrom he returned after many years and proclaimed his ministry in Palestine.

*Where is he that is the born king of the Jews?
For we have seen his star in the east,
And are come to worship him.*⁷

It is clear wise-men of the east came in search of the baby, for they had seen his star in the sky.

*'And when they were into the house, they saw the young child
with Mary his mother,
And fell down, and worshipped him:
And when they had opened their treasures, they presented
unto him gifts; Gold, and frankincense, and Myrrh.'*

These wise-men of the east were either Hindus or Buddhists, who worshipped Jesus as their *Avatara*, or god. Secondly, they made offerings to him, as per their custom and ritual.

*And being warned in a dream, that they should not return to
Herod, they departed into their own country, another way.*

It is significant that these wise-men kept the secret and departed through another high-way to their country. During the days of Herod, there existed many communication links, the most important being the Silk Road, which connected east with the west. These people had come from a far away country, by using this very road.

THE SHEPHERDS AND THE ANGELS:

Aziz Kashmiri in his book, *Christ in Kashmir*, has a chapter on the holy shepherd and his village. He writes that the birth of Jesus took place in a pasture land, among shepherds, and he himself was a good shepherd. At a distance of 59 miles from Srinagar, there is a beautiful pasture land, known as Pahalgam, in Kashmir. The literary meaning is 'the shepherd's village'. This lofty and beautiful pasture land has intimate connection with Jesus Christ, because he came to stay at Aish-Muqam or the resting place of *Aish*, which is near Pahalgam. '*Aish*' is Issa or Jesus, who according to the *Rishi Nama*, was the Holy shepherd.⁸



3. The nativity and the Shepherds

Luke says that at 'the time of the birth of Jesus, there were in the same country shepherds abiding in the field, keeping watch over their sheep by night. The angel of God came upon them and gave them good tidings about the birth of Jesus in the city of David. Then these shepherds came with haste, and found Joseph and Mary with the baby. When they saw the baby, they told them about the wonderful things, which they had heard from the angel of God. Then they returned,

glorifying and praising God for all the things that they had heard, and seen, as it was told unto them.' ⁹ Jesus openly says about himself that:

I am the good shepherd, and my sheep hear my voice and I know them. ¹⁰

The shepherds of Pahalgam, in Kashmir, came to know about the baby Jesus when the angel came upon them. The angel said unto them:

Fear not; behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, a Saviour, which is Christ, the Lord. ¹¹

These very Buddhist shepherds of Pahalgam, reached Bethlehem to see the baby, who was born *unto them*, and who was their Saviour. We, in our researches, have found that after crucifixion, Jesus Christ came to Kashmir, and stayed in Pahalgam, with 'the sheep he knew'. He married here to continue his bloodline. We will take up this subject later in this book. However, we would like to point out, that Luke speaks about the shepherds, and the angels. We have given some information about the shepherds, and the village of the Shepherds.



4. The visit of the wise men.

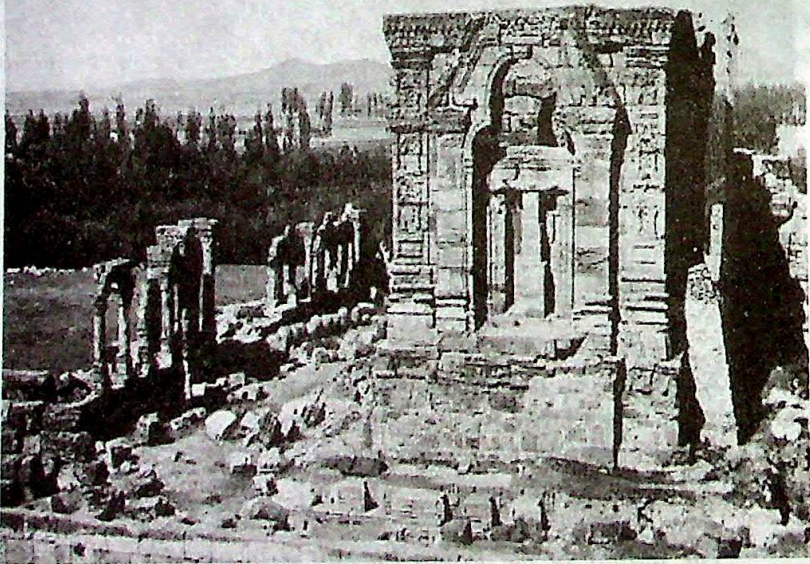
As regards to the angels, we have to point out that according to ancient Kashmiri legends, two angels, named *Haroot* and *Maroot*, are said to be imprisoned in a well on the plateau known as *Babal*. The Kashmiri historian Hassan writes:

The author of the Ratna Purana writes that in the Kalyuga era, Raja Ramadeva (3005 BC. - 2936 BC) built a city called Babal (Babylonia) on the plateau of Mattan in Kashmir. Nearby is the famous Sun temple called the Martand temple. He also arranged water supply to this city through a water canal. His son, Raja Vasudeva built a deep well also for use of the people. When the city of Babal (Babylonia) got devastated, the people saw two angels, called Haroot and Maroot

*imprisoned in this deep and huge well. People visit this well and make offerings to these angels.*¹²

We have found references to the shepherd and the angels in the city of *Babal* (Babylonia) in Pahalgam in Kashmir.

Charles Ellison Bates in his *Gazetteer of Kashmir*, writes that 'near the Martand temple, is situated a well called the *Chah-i-Babal* or the Well of Babylonia, which is stated to be very deep and very old. According to the legend, *Haroot* and *Maroo*, the two angels represented to God that the inhabitants of earth were plunged in wickedness. God sent them downwards for the purpose of improving them. They descended accidentally in the house of a courtesan and indulged in her society. For negligence towards their task, they were therefore punished and shut up in the *Chah-i-Babal* or the well of Babal.'¹³

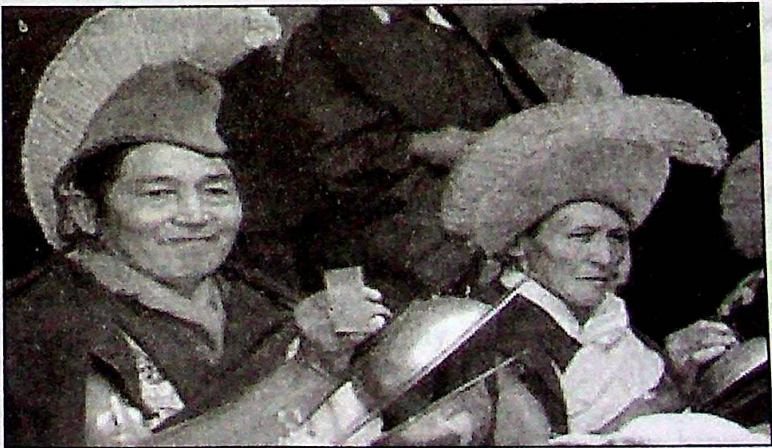


5. The Sun Temple at Martand.

BUDDHISM AND CHRISTIANITY:

Buddhism and Christianity have many similarities. The following information recorded in 1812 by a traveller to Ladakh is interesting:

Every Tibetan makes one of his sons a *Lama*, or one who has forsaken the world. Both male and female *lamas* remain unmarried, and are the spiritual guides of the people. They do not worship the idols kept in their temples, which they declare are merely representation of departed saints, and *Lamas*, to contemplate which is considered an act of piety. When a *lama* or great man dies, his body is burned, and a sculptured representation of him is placed on his tomb. Some of these figures are said to represent a certain prophet, who is still alive in the waters, and forests, the former being under his complete control. Others again consider the figure to represent a prophet who is living in the heavens, which would appear to point to Jesus Christ. The Tibetans consider their scripture to be inspired: this book contains many moral precepts, and exhortations to worship God, to fulfil a promise, to speak the truth, to abandon what is evil, and such like. It also commands that if any man take away thy sheet give him thy cloak also. Again, 'if any man strikes thee on one cheek tell him to strike the other also'.¹⁴



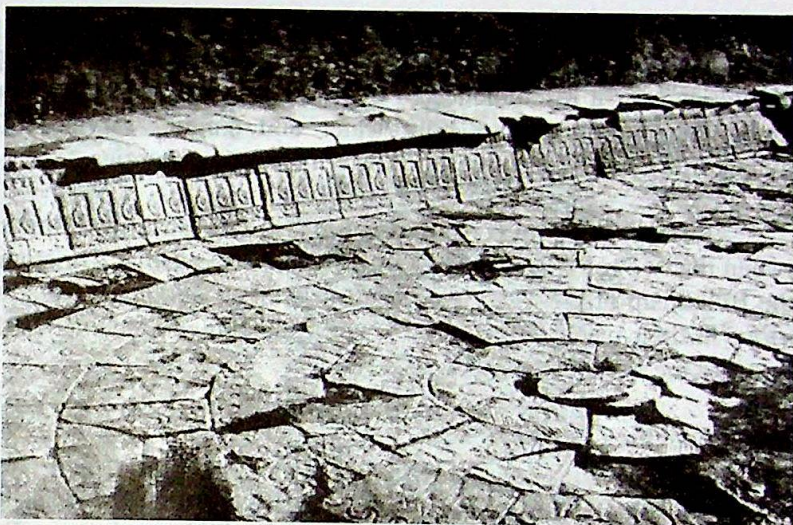
6. Lamas of Ladakh

It is prophesied in the Buddhist scriptures that after the Buddha, the next *Bodhisattva* will come and he will be called the *Metteyya*. He will have a group of disciples, who will follow him. This prophecy is contained in the *Laggawati Sutatta*, a Buddhist scripture. It is mentioned by Hermann Oldenberg, in his book on the life of the Buddha that:

*He will be the leader of a band of disciples numbering hundreds of thousands as I am now the leader of bands of disciples, numbering hundreds.*¹⁵

Now in accordance with the prophecy of the Buddha, Jesus appeared 500 years after, and his teachings were the same that of the Buddha. There is no doubt, therefore, that he appeared in the 'spirit' of the Buddha. The followers of the Buddha, looking to the future, were certain that the *Metteyya* would come to them and that they would attain salvation through him, for, the words in which the Buddha had held out the hope for the *Metteyya* implied that his disciples would meet him.¹⁶

It is for this reason that the wise men of the east, the Buddhist *Lamas* reached Palestine; in search of their *Bodhisattava*, at the time of the birth of Jesus. It is also recorded in the prophecy concerning *Metteyya* that he will come at the time when religion of the Buddha will be forgotten and the new *Bodhi-sattava* will show them the way. In this context, it remains to be seen as to what part Jesus did, if he actually did, play in the 4th Buddhist Council held in Kashmir, in about 87 AD.¹⁷



7. Harwan Kashmir

We must point out that the word *Metteyya* is no other than the word *Messiah* because the sound of 't' changes into 's' in Arabic or Persian ¹⁸ It is interesting to note that Jesus is mentioned as *Mi-shi-ho* in the Chinese Buddhist canon of the 8th century AD ¹⁹ We would like to quote from the Buddhist canon, which was compiled between 785-804 AD.

Moreover, the Shanghayama of the Sakya and the monastery of Ta-Chin differ much in their customs, and their religious practices are entirely opposed to each other. King Ching ought to hand down the teaching of Mi-Shi-ho, and Sakya Putiyiya-Sramanas should propagate the Sutras of the Buddha. ²⁰

Examination of the Buddhist iconography shows that all *Bodhisattvas* stand or sit on a lotus throne. Some show their hands and palms with round marks. These statues of the *Mahayana* period, with marks on palms and feet, symbolically depict the wounds of crucifixion. This fact is immortal evidence about the identity of Jesus as the teacher of the *Mahayana* monks. ²¹

We are struck by the extraordinary similarity between the doctrine and rituals of Buddhism and the Catholic Church. The dress of

the monks in both the religions was remarkably the same as can be verified from early paintings. The ranks of the various orders in the Monasteries bear a resemblance to the monastic orders in the Roman church. The Buddhists use holy water and singing services. The Buddhist liturgy also resembles the eastern Christian liturgies.²²

It may be pointed out that due to the striking similarity between the two religions; most of the thinkers believe that Christianity is the Buddhism of the west. Both Jesus as well as Buddha is called the Saviour in their respective scriptures and it is strange coincidence that both make the same claim when they say:

I am the Light and the Way.

The titles which have been ascribed to the Jesus in the Gospels have been similarly ascribed to the Buddha in the Buddhist scriptures. Both have called themselves as, Light, Master, Blessed, Prince and the Refuge. Both were fasting at the time of temptation and the fast lasted for 40 days.²³

The Buddha describes alms-giving as 'good seed sown on good soil that yields an abundance of fruits.' Jesus says the same thing when he says that alms-giving means providing ourselves 'with a treasure in the heaven.' In the *Lalitavistara*, a famous Buddhist scripture, the Buddha declares that the shepherd, who is full of wisdom, 'will guide those who have fallen over the great precipice.' In the same manner, Jesus Christ says:

I am the good shepherd:

The good shepherd gives his life for the sheep.

There is a striking resemblance between the teachings of both the Masters. It seems that Buddhism had prepared the way for Christianity.

HEROD:

Four generations of Herod are mentioned in the *New Testament*. Herod the Great founded the dynasty, and he died about the time Jesus was born. The second was Herod Antipas, who ruled over Palestine from 4 BC. to 39 BC. On the day, Jesus was born; there was

also a heavenly phenomenon in the night sky, which is known as the Star of Bethlehem. It was this star which brought the *wise men* from the east to Palestine, in search of their god.



Now when Jesus was born in Bethlehem of Judea in the days of Herod, behold, there came, wise men from the east to Jerusalem, saying; Where is he that is born King of the Jews?, for we have seen his stars in the east, and are come to worship him.

When Herod the Great heard these reports, he felt distressed. The announcement of a born king brought his sovereignty into peril. He gathered all the chief priests, and demanded of them to give him the name of the place where the future redeemer could have been born. Then, he called for the wise men that had arrived from the east, and directed them to search the baby and inform him accordingly.

After this interview, these wise men departed and when they saw the star standing over the city where the young child was born, their joy knew no bounds. Entering the house, where the baby and his mother were, they threw themselves down before him, and worshipped him. Then, they opened their treasures; they presented unto him gifts, gold, frankincense and myrrh. Being warned, they returned to their own land, and they did not go through Jerusalem to report to Herod. These Buddhist astrologers of the east have been termed as the *wise-men* from

the east. Who were these *wise-men*, who after worshipping the baby departed to their own country another way? ²⁴

THE BUDDHIST VERSION:

It is interesting to give the Buddhist version regarding the birth of Jesus Christ. Hereafter we quote:

At this time came the moment, when the all-merciful Judge elected to become incarnate in a human being. And the eternal Spirit, dwelling in a state of complete inaction and of supreme beatitude, awoke, and detached itself for an indefinite period, from the Eternal Being, so as to show forth in the guise of humanity, the means of self-identification with divinity, and of attaining to eternal felicity. And to demonstrate by example, how man may attain moral purity, and by separating his soul from its mortal coil, the degrees of perfection necessary to enter into the kingdom of heavens, which is unchangeable, and where happiness reigns eternal. Soon after, a marvellous child was born in the land of Israel, God himself speaking by the mouth of this infant of the frailty of the body, and the grandeur of the soul. The divine child began from his earliest years, to speak of the one, and indivisible God, exhorting the souls of those gone astray to repentance, and the purification of the sins, of which they were culpable. People came from all parts to hear him, and they marvelled at the discourses proceeding from his childish mouth. All the Israelites were of one accord in saying that the Eternal Spirit dwelt in this child. ²⁵

The above was an excerpt from the *Unknown Life of Christ* by Nicolas Notovitch, which was published in Chicago in 1894. In 1922, Swami Abhedanand of the Ramakrishna Mission visited the Buddhist monastery in Hemis, Ladakh. He obtained the following details about the birth of Jesus, as recorded in the manuscript preserved there. This excerpt is reproduced as under:

The Supreme God, father of the Universe, out of great compassion for sinners, desired to appear on earth in human form. That incarnation appeared as a soul separate from that Supreme Soul who has no beginning, no end, and is above all

consequence. He descended to show how a soul can unite with God and realize eternal bliss. And assumed a human form to demonstrate in his own life how a mortal can achieve righteousness and separate the soul from the mortal body in order to gain immortality and proceed to that heaven of the Father of the Universe, where there exists eternal bliss.

He appeared as an immaculate child in the land of Israel. The child became the spokesman of the Father of the Universe to explain the transient nature of the body and the glory of the soul. The parents of this child were poor but very devout and of high birth. They disregarded earthly possessions in order to proclaim God's name and his glory and believed that the Lord of the Universe had made them suffer only to test them. The Lord of the Universe blessed this firstborn child to reward their patience and sent him to save the sinners and cure the afflicted. This divine child was named Issa.²⁶

NOTES

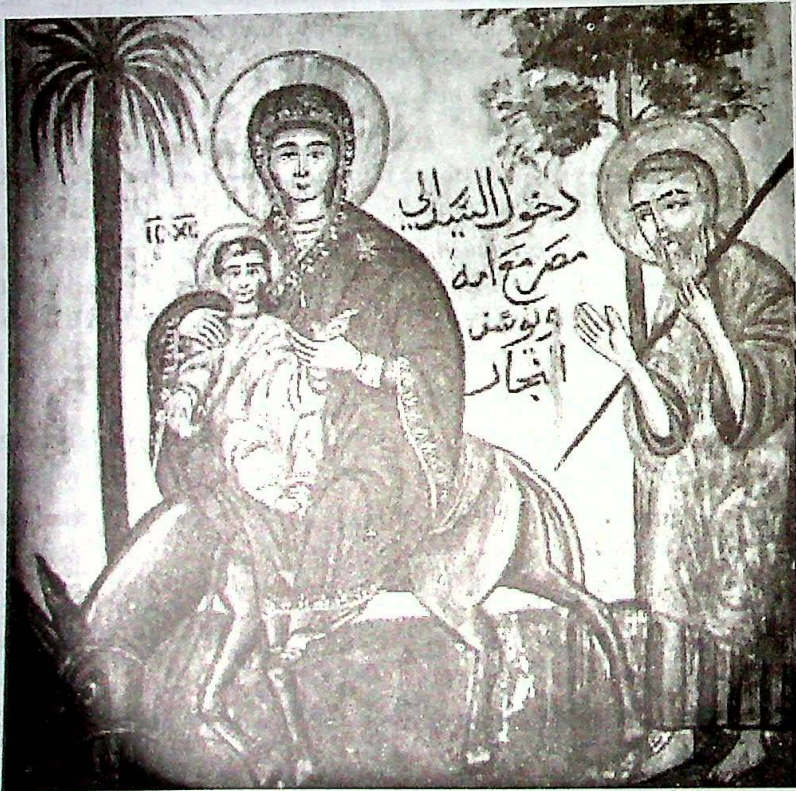
1. Werner Keller, *The Bible as History*, London, 1969, pp. 333-335.
2. Timothy Freke and Peter Gandy, *The Jesus Mysteries*, London, 1999, p.1990 & 306.
3. C. Chakrabarti, *Classical Studies in Ancient Races and Myths*, New Delhi, reprint, 1979, p.87.
4. Markus von Friedland, *Christus*, typed manuscript, Zurich, 2000, pp. 43-44.
5. Fida Hassnain, *Ladakh Moonland*, New Delhi, p.74.
6. Fida Hassnain, *The Fifth Gospel*, Srinagar, p.66.
7. *The Holy Bible*, Matthew, 2:1-2.
8. Aziz Kashmiri, *Christ in Kashmir*, Srinagar, 1998, pp. 115-119.
9. *The Holy Bible*, Luke, 2:8-20.
10. *The Holy Bible*, John, 10:11; John, 10:27.
11. *The Holy Bible*, Luke, 2:9-11.
12. Hassan Khuihami, *Tarikh Hassan (Persian)*, Vol-I, Srinagar, 1954, pp. 90-91.
13. Charles Ellison Bates, *A Gazetteer of Kashmir*, reprint, New Delhi, 1980, p.272.
14. Meer Izzut-oolah, *Travels in Central Asia*, trans. Henderson, pp. 13-14.
15. Herman Oldenberg, *Buddha (German)*, trans. William Hoey, 1882, p.142.
16. Hazrat Mirza Ghulam Ahmad, *Jesus in India*, trans., From Urdu, p.62.
17. Fida Hassnain and Dahan Levi, *The Fifth Gospel*, Srinagar, p.188. Now we know that Jesus appeared 500 years after Buddha. The Buddha had fixed the time for the decline of Buddhism. Then did Jesus, after his escape from the Cross, travel to this land. The Buddhists recognised him, and treated him with great reverence. There is no doubt that the moral teachings and spiritual exercises taught by the Buddha were

- resuscitated by Jesus, in the 4th Buddhist Council held in Kashmir during the reign of Kanishka Kushana.
18. Hazrat Mirza Ghulam Ahmad, *Jesus in India*, trans, from Urdu, p.62. It may be noticed that the Hebrew word *Messiah* is the same as the Pali, *Metteyya*. It is matter of common knowledge that when a word is transferred from one language to another, it undergoes a change. For example, Max Muller, in the course of a list given on page 418 of volume-11 of *Sacred Books of the East*, says: the "th" of the English alphabet becomein Persian like S. keeping these changes in view one can readily understand that the word *Messiah* became *Metteyya* in the Pali language, which means that the further *Metteyya* prophesied by the Buddha is in reality the *Messiah*.
 19. Takakusu. A record of the Buddhist Religion practised in India and the Malaya Archipelago, Oxford, 1896, p.169 & 223.
 20. *The New Catalogue of the Buddhist Books* compiled in the Chiang Yuan Period (785-804 AD.). Japanese edition of the Chinese Buddhist Books, Bodlerian Library, Jap.65 DD, p.63.
 21. Helmut Goeckel, *Die Messias Legitimation Jesu*, p.514, quoted in *the Fifth Gospel*, p.189.
 22. 75Fida Hassnain and Dahan Levi, *The Fifth Gospel*, Srinagar, p.189.
 23. Hazrat Mirza Ghulam Ahmad, *Jesus in India*, Trans. From Urdu, p.98.
 24. *The Holy Bible*, Matthew, 2:7-12.
 25. Nicolas Notovitch, *The Unknown Life of the Christ*, Chicago, 1894, London, 1895, pp. 142-144.
 26. Elizabeth Clare Prophet, *The Lost Years of Jesus*, New York, 1984, pp. 234-235.

JESUS IN EGYPT

"And the Egyptians shall know that I am the Lord."

Exodus, 7:5



8. Jesus in Egypt with Mary & Joseph.

Egypt and Mesopotamia are the two traditional centres of the earliest civilizations. By this we mean the first literate societies, living in cities, having a complex social and political structure.¹ The geographical environment and the river Nile in particular has created the Egyptian civilization. Being impressed by the bounties of the river Nile in respect of irrigation, better food production, and fertile land,

they gave the status of a god to this river by naming it as the *Osiris*. When the Egyptians recognised the benefits of the sun, they started worshipping it and named it as the *Ra*. The Egyptians of the ancient period believed in the transmigration of souls. Its society was divided into upper and lower classes. Both the males and the females held equal status. The emperor of Egypt was called the *Pharaoh*, who had smaller kings under his suzerainty. Trade and commerce flourished, and the masses were fully engaged in economic activities. The Pharaoh built palaces, temples and pyramids.²

Alexander the Great ascended the throne of Greece in 336 BC. He had been carefully trained as Philip's successor since childhood by his mother, and his tutors, especially Aristotle. He was taught to think of himself, something divine and more than a king. His tutors infected him with notions of a leader to the Greeks, and a despot to the barbarians. With notions of his own divinity, he considered himself, all powerful, and all invincible. To invade the Persian Empire, offered him an opportunity to prove his greatness as a conqueror. He crossed into Asia Minor in 334 BC., and defeated the Persians.³ In 333 BC, he subdued Syria, and Palestine. He was welcomed in Egypt as the conqueror of the Persians. He founded the city of Alexandria to bear his name, and his most lasting monument. The oracle of Amon at Siwa saluted him as Son of God, and their Pharaoh.⁴

Afterwards, Ptolemy - I, who was an able Macedonian military commander, became the king of Egypt. He established his capital at Alexandria. He was succeeded by Ptolemy - II, Ptolemy - III and Ptolemy - IV. He passed away in 203 BC. In 190 BC., the Romans conquered Syria and Egypt. In 30 BC., Augustus took Egypt as the prize of conquest.

The Jews had eagerly awaited the birth of the promised *Messiah*, and they lived on prophecies. Many a sooth-sayers had declared that the promised '*holy one*' shall rule the people of Israel, and he would be the king of the Jews. Naturally, the alien rulers were anxious to find the child and kill him. This was the situation prevailing at the time of the birth of Jesus. The prophecy claimed that the next king of the Jews will be born at Bethlehem. Herod set his spies on every hearth and home, and tried his best to find the miraculous child.

Joseph saw a disturbing dream about his son being taken to the court of Herod. He felt very much disturbed, and departed for Egypt, during night. Jesus was hardly two years old at that time. Herod felt mocked and in anger ordered that all children who were two years old, be killed. This resulted in the whole-sale killings of innocent children. It was a day of great mourning for the parents, whose children had been killed. They wept and lamented, and some of them fled away to different lands.⁵

THE FLIGHT TO EGYPT:



9. Travel by Boat.

The Gospel of the *New Testament* provides no information about the sojourn of Jesus in Egypt. However, Apocryphal records point to numerous places where Jesus stayed with his parents in that country, for a period of about three years. Already, Egypt had hosted lots of prophets like Abraham, Isaac, Jacob, Moses, and Jeremiah. But the greatest blessing which Egypt received was when Jesus came to Egypt with his parents, and stayed in it. At the time of their flight, Elihu and Salome accompanied them to Egypt. Probably they departed from Bethlehem to Gaza and from Gaza to Rafah, then to El-Arish until they reached the town of El-Farama, then they moved to Bastah near the city of Zagazig. It is now known as Tell Basta, 100 Kilometres to the north east of Cairo. There Jesus gushed forth a spring of water to drink. The city was full of idols, while the idols worshippers were spread all over

the land of Egypt. On the Holy Family's entry into the town of Basta the idols fell down, the things which vexed the inhabitants of this town, so they treated them very badly. Thus they left that town, and went on their way towards the south until they reached the town of Musturud.

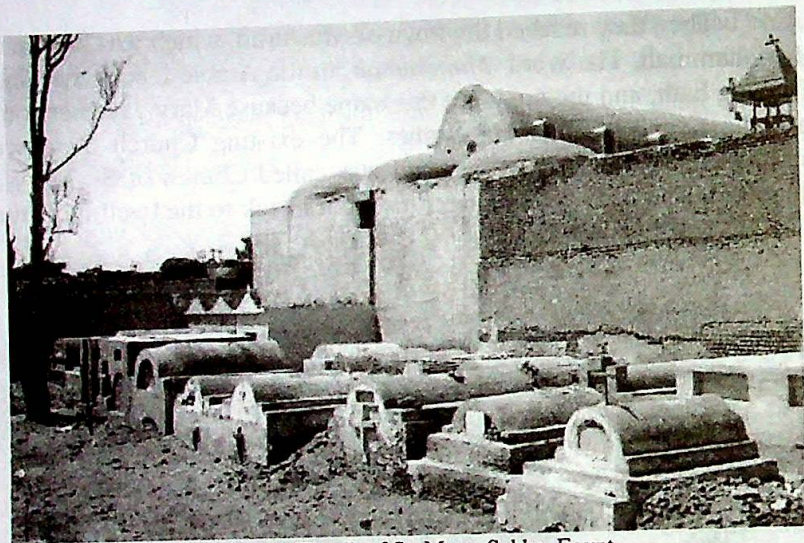
Then they reached the town of Musturud, which was known as Al-Mahammah. The word '*Mahammah*' in the Arabic means the place of taking bath, and the town got this name because Mary gave her son a bath there, and washed his clothes. The existing Church there was established on that same place, and was called Church of St. Mary at Musturud. The date of its consecration goes back to the twelfth century AD.



10. The tree of the Virgin Mary.

From Musturud they travelled towards the city of Bilbais, about 55 Kilometres from Cairo. The Holy Family sheltered under a tree known as, "*The Tree of the Virgin Mary*". After staying there for a month, Joseph, Mary, and Jesus left Bilbais northwards to the west towards a town named Meniet Sammanud and was previously known as *Meniet Genah*. They crossed the River Nile to the city of Sammanud inside the Delta, and they were received by its people in a pleasant way. There is a huge round granite trough for making dough. It is said that this was used by Mary while staying at Sammanud. There is also, a holy well, which the Holy Family might have drunk its water, and some of the miracles happen by that blessed water of the well. From Sammanud, the Holy Family went north-west to El-Burullus region until they reached Sakha, where an old Church after the name of St.

Mary was built. Here we have the foot of Jesus imprinted on a stone, and from this, the city took its name in the Coptic language. That stone had been hidden for along time through the ages for fear that it might be stolen.



11. Coptic Church of St. Mary, Sakha, Egypt.

WADI-AL-NATRUN:

From Sakha city the Holy Family crossed the western branch of the river Nile to the west of the Delta and they moved after that to the south to Wadi-Al-Natrun. According to tradition, Mary and her son the child Jesus hid in that valley during their flight to Egypt, and Jesus blessed the four directions of the valley.⁶

According to earlier Coptic traditions, they stayed in the monasteries of Wadi-Al-Natrun, Mataria and Al-Moharrak. In the middle ages, the garden at Mataria was famous for its fruits and flowers, which were not found anywhere else in Egypt. This garden was also known as the '*Herbal garden*'. Wadi-Al-Natrun is considered one of the most famous Valleys in Egypt. It is considered the home of asceticism and worship.

Nowadays there are about four monasteries teeming with monks at Wadi-Al-Natrun. In these monasteries lived the members of

the Essenes Order, who according to '*Philo of Alexandria*' totalled about four thousand souls. They led simple lives as mystics and investigated the healing virtues of herbs, roots and stones. The village of Mataria lies on the right bank of the Nile and it was here that Jesus and his parents obtained a refuge under the protection of the Essenes. At present, the Church of the Holy Family exists in the '*Herbal Garden*', which also has the *Fig* tree with its hollow trunk.⁷

According to a Coptic legend, Jesus and his parents hid themselves in this hollow trunk to save themselves from their pursuers. This tree is known nowadays by the tree of Virgin Mary. There Jesus gushed forth a spring of water from which he drank, and blessed it. Mary washed the clothes of the child Jesus and poured the water on the ground. On that spot a sweet-smelling plant grew and it is known with the name of the balsam tree. It is added to all kinds of perfumes which are used in cooking the sacred *Myron Oil*, used in the Church religious rites.

THE ESSENES:

During their flight to Egypt, Joseph, Mary and Jesus were protected and guided by the Essenes. They were first conducted as guests to their dwelling near the slopes of the mountain, where the Romans had built a temple dedicated to Jupiter. Having been introduced to the Essene congregations, they learnt their way of worship as well as the ceremony of eating the consecrated bread and drinking of holy wine. At the time of introduction, Joseph was placed among the half-circle of men on the right hand and Mary, among the women on the left hand. All of them ate the bread, drank the holy wine and sang the holy hymns. Here for the first time, after the ceremony, Joseph renounced forever any claim on Jesus. After that he was made acquainted with secret signs of the Order by which, he could make himself known to other members, during his travel. Now, Joseph and Mary freely mixed with the members of the Order at various settlements. Both Joseph and Mary instructed Jesus in knowledge and wisdom.



12. The essenes.

The elders among the Essenes loved and protected Jesus and he became well versed in scriptures. We will now quote from the Essene sources:

Thus, during their flight to Egypt, Joseph was secretly protected and guided by our Order, and conducted as a guest to the congregated Brotherhood by Mount "Cassius," at the slope of the mount, on which the Romans have built a temple dedicated to Jupiter. The "Essees" who lived there were commissioned to introduce Joseph, his wife and child into their congregation, that they might see our way of worshipping and praising God, "the Creator of all," and learn the ceremony of eating the consecrated bread and drinking the holy wine.

At our request they informed our Brotherhood in Jerusalem how it all had been done. Joseph was placed among the half-circle of men on the right hand, and Mary, his wife, among the women on the left hand. There they, with our Brethren, ate the bread and drank the wine, and all together sang the holy hymns.⁸

THE HOLY FAMILY IN UPPER EGYPT:

Joseph and his family left old Cairo towards the south, where they reached El-Maadi district. Here lies a beautiful Church built after the name of St. Mary also known as *El-Adawiya*. From that same place they sailed up the river Nile to Upper Egypt. They moved to the south

in a boat on the river Nile at a place where the Church of St. Mary now lies at Maadi. One of the strange incidents which happened at that Church, was that Friday the third of Paramhat- the twelfth of March 1976, those who attended the Holy Mass, on their going out of the Church, and while they were still at the outside yard on the Nile shore, they saw a big open book on the surface of the water going up and down. Taken out of the water, from an ancient staircase, it was found to be a copy of the Holy Bible, and it was opened on the book of Isaiah, on the verse of '*Blessed is Egypt My People*'. This Holy Bible is exhibited in a glass closet opened on the same page it was found opened upon on the Nile.⁹



13. The Church of St. Mary at Maadi, Egypt

EARLY EDUCATION OF JESUS:

The Essenes took much interest in educating Jesus, whom they termed as the Holy Child. Who were the Essences? It is necessary for us to provide authentic information about them.



14. Education of Jesus.

In his work, *De Bello Judaico*, Josephus further writes that the third class of philosophers among the Jews, and the class that is most esteemed for their just and moral life, is the so-called *Essees* or *Essenes*. Although they certainly descended from the Jewish people, yet show more amity and love for each other than the other Jews, and live a more moral life. They shun and despise sensuality as a great sin, but consider a moral and temperate life a great virtue, and pride highly the strength of mind and the power to overcome the passions and desires of their nature. He further writes that, they do not reject wedlock, but, to the contrary, consider it necessary for the propagation of mankind. But themselves they want no intercourse with women, as they are not sure of their chastity and levity, because they consider that no woman gives her affections to her husband alone. They despise world riches and worldly gain, and the equality of property among them must be admired; therefore none of them are seen to live neither in abundance nor in need.

The laws of the Order regulate that every one that enters into the Brotherhood gives up to this all his property and wealth, and

therefore among them are neither seen haughtiness nor slavish subjection; but all live together as brethren, sharing good and evil.

Josephus, further gives detail about the life and works of the Essenes and writes that they do not live in any particular town, but in every town the Order has its respective 'house' where the members take their abode when they on their travel arrive, and they are there supplied with all they want. Everything is here to their disposition, as if in their own houses, and here they are received as the best friends and near relations by persons they never before saw.

About the mode of prayers, Josephus informs that the Essene worship of God is grand, sacred and majestic; and therefore the sun rises and greets the earth with its beams, they do not speak on earthly matters, but read and send forth their sacred, humble prayers that they have learned from their fathers. Having thus worked for five hours, do they again gather, bathe themselves in cold water, and don a white linen garb. Having washed themselves, they proceed to the special halls of the Order, for prayers.¹⁰

Jesus was from his infancy brought up by the Essenes for their Order. They introduced Joseph, his wife Mary and his son Jesus into their congregation, so that they might learn the Essene way of worshiping and praising God. The holy family was also taught the ceremony of eating the consecrated bread and drinking of the holy wine.



15. Mary educating Jesus.

Both Joseph and Mary took great interest in obtaining knowledge and wisdom, so that they could impart it to their son.

Joseph exhorted Mary to describe distinctly the differences between reality and imagination. She was given instructions and shown methods to quiet her mind through prayers and meditation. As she was indifferent to worldly things, she influenced the mind of her son to study and contemplate on spiritual matters and immortal truths. Joseph commended her for her good influence over Jesus. He, himself instructed Jesus in knowledge and wisdom.

Jesus greatly loved to read the *Psalms of David* and the pungent words of *Solomon*. When he reached his seventh year, he had studied all the scriptures and fixed every word in his memory.¹¹

RETURN FROM EGYPT:

From Meir, Joseph and his family went to the Hill of Qusquam where the monastery of El-Moharrak lies now. The place of

the monastery is considered one of the important halts, where they rested. This place was even called the second Bethlehem for they stayed in that place for more than six months. At that monastery, an angel of the Lord appeared in a dream to Joseph, saying:

*Arise, take the young child and his mother, and go to the land of Israel, for those who sought the young child's life are dead.*¹²

Herod passed away in 4 BC., and was buried at the fortress of Herodium, to the south-east of Bethlehem. He was succeeded by the new king, Archelaus. Now, Joseph consulted Elihu and Salome, and decided to return to Nazareth along with Mary, Jesus, and other companions. The Coptic Church celebrates the consecration of the ancient Church of the Holy Virgin at the monastery of El-Moharrak on the sixth day of Hatour (a Coptic month) the fifteenth of November.



16. Return from Egypt.

The most important document from which we know the incidents accompanying the family's visit of Egypt, beside other church resources, is the vision of Pope Theophilus, the twenty third of the Alexandria Patriarchs (376-403 AD.). He narrated a vision which he

saw on the sixth night of Hatour, after he had a long prayer asking the mediation of Mary. She appeared to him and told him about the blessed journey which the family had made to Egypt and she asked him to register what he had seen, and what she had told him.

The *Pope's Book* is considered the most important document on which we rely. There are only three manuscripts in Arabic of that book. One of them is kept at the library of the Vatican, the other is at National Library in Paris and the third is at the library of El-Moharrak monastery. On their return, Joseph, Mary, and Jesus took the eastern bank of the Nile passing by certain villages like Deir El-Barsha, and Deir Abou Henas.

Finally, on reaching the land of Israel, they went to Jerusalem for pilgrimage to the Holy Temple. Jesus felt astonished to participate in the Feast of the Passover, and the rituals being performed by the priests.

Jesus was touched by the miseries of the common people. When the divine child spoke with the priests concerning holy things, his ideas of mercy, love and compassion gave deep offence to the *Pharisees*. These people were rigid in their conservative beliefs and were very anxious to protect customs and traditions. While they stuck to the past and taught of the kingdom of the dead, Jesus spoke about the things concerning the Kingdom of the God.



The Annunciation among four prophets.

In the early part of the 3rd millennium, civilization developed
 nearly simultaneously in the river valleys of the Nile, Euphrates, and
 Indus. While we know a great deal about the early civilizations of
 Egypt and Mesopotamia, our knowledge of the Indian civilization is
 inadequate in many respects. This civilization was in existence about 3000 BC
 with the founding of Mohenjodaro and Harappa in the north-west of
 India. These people in the course of long centuries trade and cultural
 relations with the people of Afghanistan, Persia, Syria, and Egypt from
 earliest time. We can say that the civilization was in reality the
 projection of the Egyptian and Mesopotamian civilization. It is thus

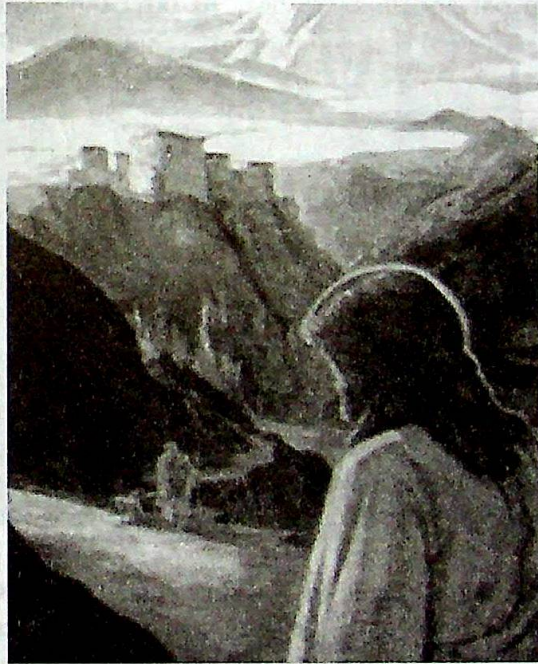
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2. A.A. Hashmi, *Tarikh-i-Tehzib-Alam*, Aligarh, pp. 10-20.
3. Peter Green, *A Concise History of Ancient Greece*, London, 1973, pp. 165-166.
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FIRST JOURNEY TO INDIA

"Issa, whom the Buddha had chosen to spread his holy word."

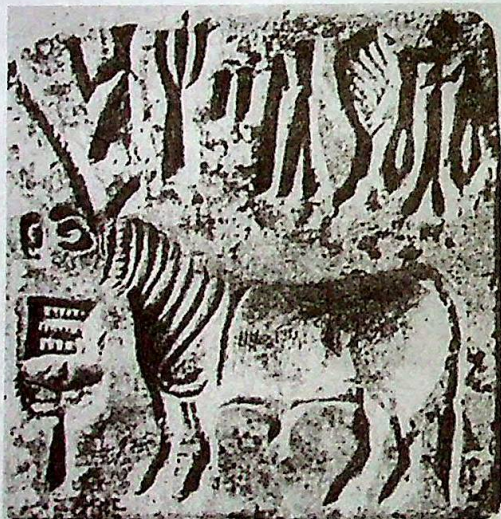
The Life of St. Issa.



17. First Journey to India.

In the early part of the 3rd millennium, civilization developed nearly simultaneously in the river valleys of the Nile, Euphrates, and Indus. While we know a great deal about the great civilizations of Egypt and Mesopotamia, our knowledge of the Indus civilization is inadequate in many respects. This civilization grew in about 2000 BC with the founding of Mohenjodaro and Harrapa in the north-west of India. These people in the course of time established trade and cultural relations with the people of Afghanistan, Iran, Syria, and Egypt from earliest time. We can say that this civilization was in reality the projection of the Egyptian and Mesopotamian civilization. It is thus

evident that India had established its trade and cultural relations with the countries of the Middle East and Western Asia long before the advent of Jesus Christ. Who were the people who built the Indus civilization? Some scholars are of the opinion that they were Aryans, who composed the *Rig Veda*. But this seems impossible because the skeletal remains of the Harappan people show them long-headed, narrow-nosed, slender Mediterranean type found all over the ancient Middle East, and in Egypt.¹



Harappa Seal

Archaeological finds in Kashmir, Ladakh and Central Asia, have close connections with the Egyptian, Assyrian and Sumerian cultures. Even though each culture has a distinctive feature of its own but all possess the same generic pattern. Their fertility rites, and their burial practices are same. Their potteries, terracotta figurines of the bull and goddesses, mud and metal wares, are of the same design and pattern. Over 2000 Indus seals and clay tablets have been found, but have not been deciphered so far. Though our researches are meagre, still these are important to establish links that existed between the Semites and the Aryans, during pre-historic times.

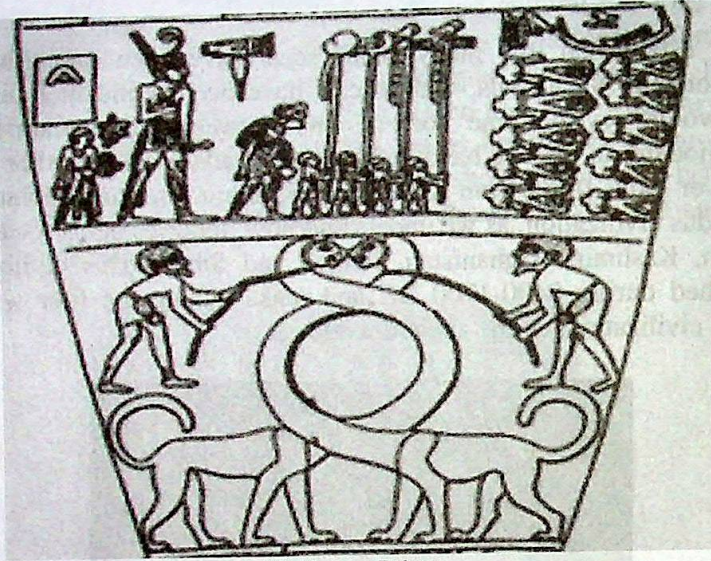
In the cylinder seals of Assyria, we find seven dots or circles along with the Sun, Moon and Venus. These dots or circles are described as gods or goddesses in mythology. We have found a similar seal at Mohenjodaro, known as the Aces of Seven Sisters. It has been

further established that many Indus seals have been un-earthed in Mesopotamia. Such seals, with circles have been found in Iran also. This would reveal some sort of link between Mesopotamia and Mohenjodaro on the one hand and Iran and Ladakh on the other hand. The river Indus flows from Ladakh and Kashmir into the Arabian Sea. The Indus civilization, as we understand now, requires being located in Ladakh, Kashmir, Afghanistan, Punjab and Sindh. This civilization flourished during 2400-1700 BC and ranks among the four widely-known civilizations of the ancient world.



Pahalgam Palette

At *Hoi-Nar*, Pahalgam in Kashmir, the State Archaeology located a site of historical importance, where brick tiles showing two animals, rearing up on their hind legs and twining their necks, so as to make a circle, have been found. This motif is of common occurrence in the art of Asia from Egypt to Kashmir. The palette of king *Nar-mer*, preserved in the National Museum, Cairo, depicts two animals twining their necks in a circle.²



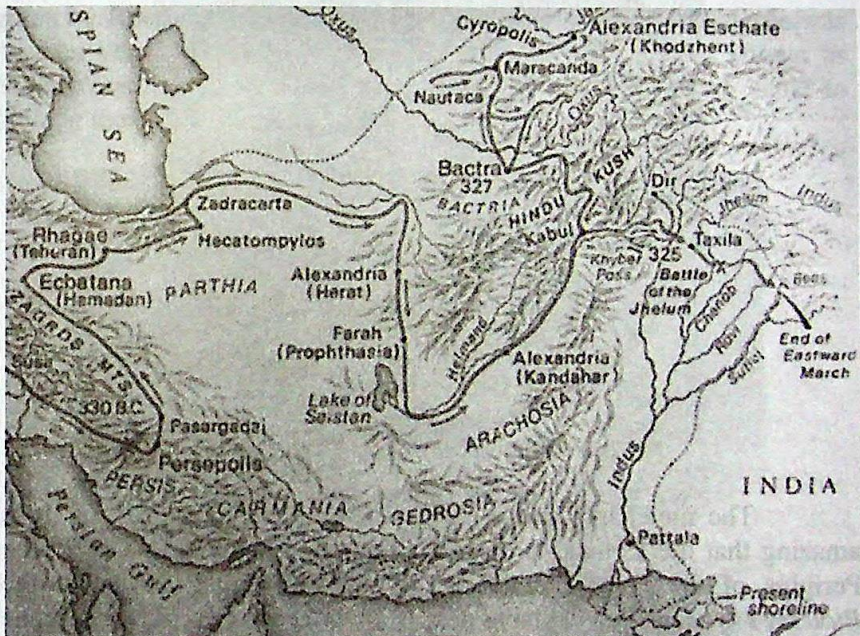
18. Narmer Palette.

CONTACTS BETWEEN EAST AND WEST:

From time immemorial there have existed contacts between the east and the west. Besides the sea routes, there were land routes for commercial as well as political purposes. It is a historical fact that there have been continuous migrations from the west to east, during ancient and medieval period of our history, in search of better natural resources of food, water and wood. We have scanty references about actual routes used by the nomad tribes during their migrations. However, it is a fact that to many wandering nomads, merchants, soldiers and adventurers of ancient civilizations, the Silk Road served as an important communication link between cultures and economics. Since 206 B.C. this was the world's first highway Asia to Europe and Africa. It was Darius Hystaps (486 BC.), who colonised Afghanistan and certain parts of Central Asia with the Greek captives and slaves of war. It is also known that main land and sea routes between Egypt, Syria and India and other coastal navigation routes did continue to exist long before the coming of the European into Asia.

Alexander the Great started his march towards India 330 BC. After his conquest of Egypt he proceeded towards Mesopotamia and subdued it. His armed forces then advanced towards Persia and conquered the whole of Parthia. After having joined the west with the

east, he landed in Afghanistan and then crossed the five rivers of Punjab. In 326 BC, he reached the banks of the river Jhelum which was the end of his eastward march. A map of the Alexander's route to India would reveal that long before the visit of Jesus to India in 7 AD, there existed commercial as well cultural relations between India and the countries of the Middle East.



19. Alexander's Route to India (330-326 BC).

Herodotus also refers the Greek settlements in Bactria six centuries before the advent of Jesus Christ. Persia deported Syrians to Assyria during ancient times and after the fall of Sumerian in 721 BC., the tribes of Israel were forced to disperse into Central Asia, Iran and Afghanistan. The transportation of the Greeks, Israelites, Sumerians, and Assyrians into the Far East has continued for many centuries. The Kassites known as Kash, Kish or Kush travelled through Persia, Afghanistan, and Central Asia to Kashmir. During their travels, they established settlements, with the application of Kash, Kish or Kush, and such towns, cities and countries are still known as Kashan in Persia, Kashgar in Central Asia and Kashmir and Kishtawar itself. The tribe belonged to the sons of Cush, who were ordered to migrate to the land of fat pastures. The Kushans founded their empire in the first

century AD., and held the fourth Buddhist Council in Kashmir. Prior to the advent of Christianity, the Buddhists had established their *Viharas*, right up from Kashmir to several cities in Iran, Syria and the Dead Sea.



20. The Fourth Buddhist Council Coin, Kashmir.

The merchants and seamen of Rome knew India well. It is amazing that the Romans prepared a sea guide to India in Greek; the *Periplus of the Erythraemia Sea*, in the first century AD. In the *Ptolemy's Geography*, we have details about the harbours, ports, trade centres, cities, and towns of India. We do have written documents about the merchants on India in Alexandria. Even, embassies from the Indian kings were received by the Caesars of Rome. The earliest of these was sent by the king of the Pandyas to Rome, and was met by Augustus at Athens in about 20 BC. It is historical fact that the land of Ophir, from which Hiram of Tyre brought gold, gems, peacocks, and sandal wood for Solomon was Supara, the ancient port near Mumbai.³

During the life time of Jesus, India was spiritually, economically, and culturally, the most advanced country in the world. Besides prosperous trade centres, it had great universities of learning at Taxila, Nalanda, and Magadha, where students from Syria, Egypt, Rome, and Macedonia, learnt philosophy, astronomy, and religion. Subsequently, the teachings of the Buddha had reached the Mediterranean countries. Even, Ashoka had got engraved his edicts in

Aramaic, and Greek, for perusal of the travellers from Mesopotamia and France.

JESUS IN INDIA:

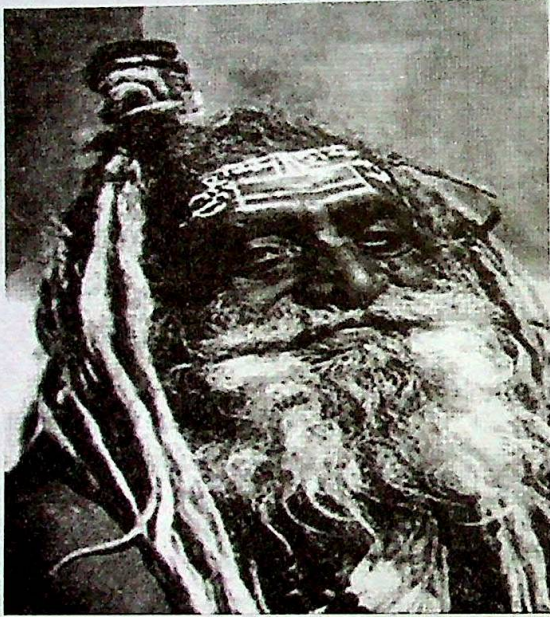
One of the most interesting episodes in the life of Jesus is the account of his first journey to India. The basis of this account was given by Roerich from the Tibetan scrolls he found in 1925. Jesus was thirteen years old when he departed for India. The *Sutra* known as *Natha Namavali* also asserts that Jesus, called *Ishai Natha*, came to India at the age of fourteen.⁴



Nicholas Roerich.

"The story of Jesus is also related in curious manuscript called *Natha Namavali*, which is preserved among the *Saddhus* of Yoga Natha, in the Vindya range of mountains. This text asserts that Jesus, or *Ishai Natha*, which is the name used in the text, came to India at the age of fourteen, and that, after sixteen long years of concentration, he came to understand that Siva was the great god. After this he returned to his own

country and began his preaching. Soon, however, his brutish and materialistic countrymen conspired against him and had him crucified. After the crucifixion, or perhaps even before it, Ishai Natha entered *Samadhi*, or a profound trance, by means of Yoga. Seeing him thus, the Jews presumed he was dead and buried him in a tomb." ⁵



21. Natha Yogi.

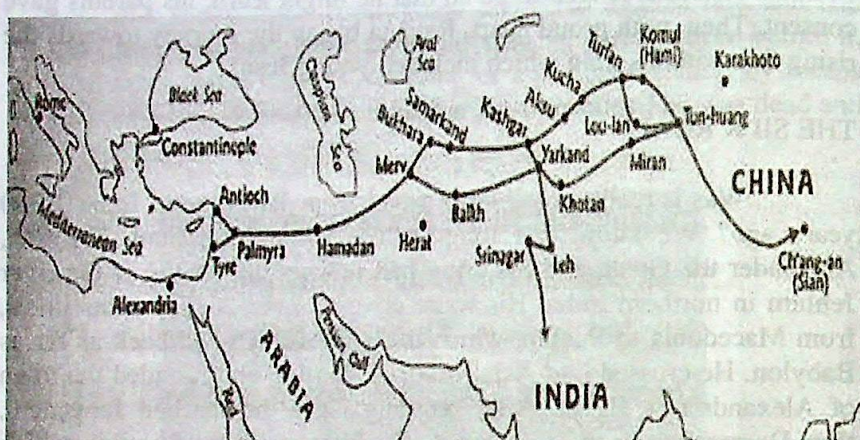
The *Gospel of the Hebrews* informs us that Jesus journeyed towards India via Assyria and Chaldea in a train of merchants. In those days the trade route from Jerusalem to Sindh passed from Damascus to Kharax (on the confluence of the Tigris and Euphrates rivers), then through Nisibis and Babylon. From Kharax one could proceed to Sindh by a ship, or by road through Persia. This latter route passed through Elam to Hormuz, and then to Sindh. The caravan of merchants whom Jesus joined may well have followed this very route, though we have no definite proof.⁶

We learn from another work that it was Ravana, a royal prince of Orissa, who had learnt all about Jesus from the Magian priest. He had come to Nazareth, remained as a guest in Joseph's house, and then asked that he might take Jesus to the east, to learn the wisdom of the

Brahma. As Jesus longed to go so that he might learn, his parents gave consent. Then, with proud heart, Ravana began the journey towards the rising Sun with his train which included young Jesus.⁷

THE SILK ROAD:

Was it really possible to travel from Palestine to India 2,000 years ago? We know that long before Jesus, in around 326 BC., Alexander the Great, and his army had reached the banks of the river Jehlum in northern India. His route covered over 20,000 miles in all, from Macedonia to Punjab, which is now Pakistan and back as far as Babylon. He crossed into Asia Minor in 334 BC and founded the town of Alexandria in Egypt. After crossing Gaza, he reached Jerusalem, then Damascus, on the Silk Road. His next stop was Babylon which connected Mesopotamia with Persia. After travelling on the northern regions of Parthia, he reached Bactria, which area was also was connected with the Silk Road. After staying at Kabul, for some period, Alexander crossed the river Indus and reached Taxila, which was a great centre of trade and culture. After crossing the three rivers Ravi, Beas and Chinab, he reached on the banks of the river Jhelum, which originates from Kashmir. From this place, when his army refused to advance further; he embarked on his return journey via Sindh. It is amazing that Jesus Christ did also visit Taxila, Sindh and Kashmir during his two journeys into India and on the Silk Road. We will take up this topic later on in detail. However, it needs to be pointed out that Jesus made these journeys about 400 years after Alexander the Great. The Silk Road, connecting China with the Middle East, through Central Asia, was used even earlier. The Silk Road starts at Sian in China, passes through Kansu province to the Gobi desert, where it divides into two branches between Tun-Huang and Kashgar, one via Turfan, and the other via Khotan and Yarkand. From Kashgar, the road crosses the High Pamir to Samarkand, Bokhara and Merv. A side road from Yarkand leads to Leh in Ladakh, and Srinagar in Kashmir, proceeding to India. From Merv, the main road passes through Persia, and Mesopotamia to meet the Mediterranean Sea at Antioch and Tyre. From Damascus, several roads led to Palestine, Egypt, Arabia and Ethiopia. These routes were used for commerce and migration by Greeks, Israelites, Kassites, Aryans, Sumerians and others, since the dawn of civilization.

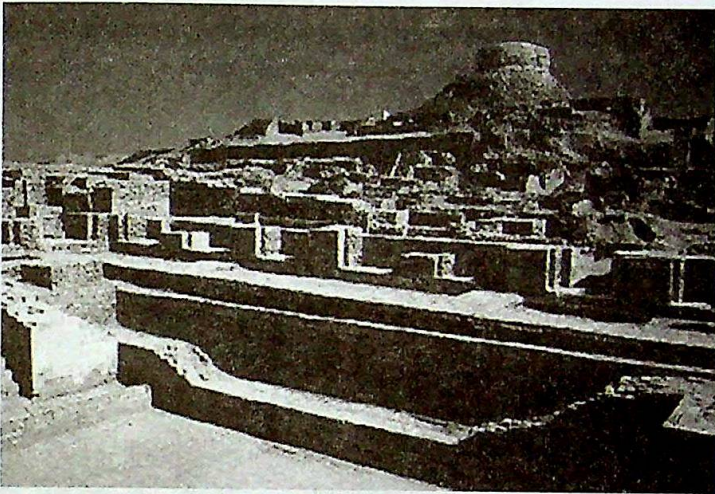


22. The Silk Road.

The Indus Valley Civilization, flourishing at Mohenjodaro, Harrapa and Taxila around 2,000 BC., was an extension of the Mesopotamian culture, which itself was connected with Egyptian culture. Archaeologists have unearthed relics and artefacts of similar features and motif in Iraq, Iran, Central Asia and north India. So it is evident that cultures from Egypt to India were manifestations of a single root culture with regional variations. For this to be possible there must have been considerable movement from one region to another in ancient times. It is thus quite possible for Jesus to have travelled from Palestine to India during his lifetime.⁸

SINDH:

The river Indus, the *Sindhu* of the ancients and the Sindh of today, is one of the longest rivers of the sub-continent of India and Pakistan. Rising from the Mount Kailash, it flows into Ladakh, and then enters Dardistan or Gilgit. Near Attock, it is joined by the Kabul River. Then the four rivers of Punjab, Ravi, Beas, Chenab, and Jehlum join it. It enters the Arabian Sea near the ancient city of Patala in the Sindh Delta.



Sindh.

It was Demetrius (192-175 BC.) who annexed Sindh with his north Indian Greek kingdom. The basin of the river Indus is called Sindh, and this river, which was known as *Sindhu*, gave its name to India as *Sindhustan*. As the Persians found difficulty in pronouncing 'S', they called it *Hindustan* or the country of the *Hindus*. From Persia, the word passed to Greece, where the whole of India became known by the name of the river.⁹

The *Life of St. Issa* informs about Jesus in Sindh in these words:

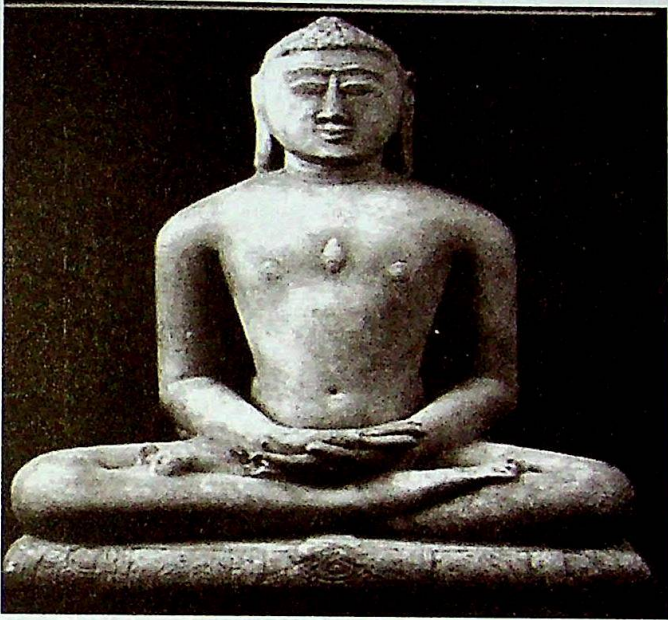
*Fame spread the reputation of this marvellous child throughout the length of northern Sindh, and when he crossed the country of the five rivers, and the Rajputana, the devotees of god Jaine prayed him to dwell among them.*¹⁰

TAXILA:



23. Taxila

The country of Gandhara lay on either side of the Indus. Ashoka, according to a Tibetan tradition died at Taxila in 236 BC. The Mauryan Dynasty came to an end in about 186 BC. In about 190 BC, Demetrius carried out his first invasion of north India, and onwards, we have 37 Indo-Greek rulers of Gandhara, Kashmir, and Punjab. Taxila had attained great fame as a centre of commerce and learning since the days of Ashoka. Even students from Syria, Egypt, and Macedonia were studying in its institutes and schools, mostly managed by the Buddhist monks. In about 100 BC., Heliodors became the overlord of a confederation of states, with its capital at Taxila. There was a rich community of Hebrew merchants in this famous city. Naturally, Jesus in his onward journey along the banks of Indus, must have reached this city, one part of which had been laid by the Persians and the other part by the Indo-Greeks. Besides the Buddhist stupa, there was a Zoroastrian temple in the city, which had a meeting hall for followers of all religions. Taxila, since ancient times had attained fame for religious teachers who laid more emphasis on secular studies. As such, according to the Buddhist *Jataka* tales, students from all over the civilised world sought education in this city. *The Acta Thomae* or *The Gospel of Thomas* makes mention of Taxila, in connection with an unexpected meeting between Thomas and Jesus, on the marriage feast of prince Abbanes, the son of Gad.



Vardhamana Mahavira (599-527 BC)

The stay of Jesus in Sindh was probably short, and he went on through the Punjab and Rajputana until he finally reached Orissa. During his journey, Issa would have come into contact with the followers of Jainism. This religion was founded by *Varadhamana Mahavira* (599-527 BC.), who advocated purification of the soul through leading a pure life, through non-violence, noble actions, and thoughts, kindness to all beings, and vegetarian diet. The Jains perhaps begged him to stay with them, but Jesus journeyed on to his destination-the temple of Jagannath at Puri in Orissa.¹¹

JAGANNATH:

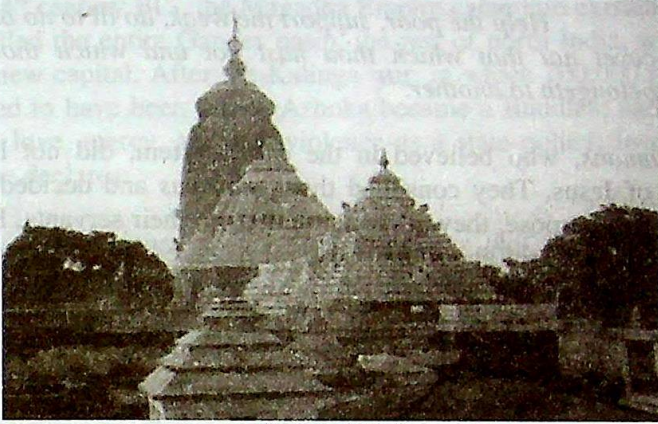
The temple of *Vishnu Jagannatha* is a very big institution. The main temple in the centre is surrounded by numerous temples, halls and cloisters on four sides. Vishnu is the second god of the Hindu triad.

The world was produced from Vishnu; it exists in him; he is cause of its continuance and cessation; he is the world.



Vishnu.

Whenever there is a need, he comes to earth in human form to help and guide humanity. According to the most famous cosmic myth, he sleeps in the primeval ocean, on the bed made by the thousand-headed snake. From his navel grows a tree of lotus up in the cosmos. On this lotus flower is seated four-headed *Brahma*, holding a *Sutra* in his hand. This *Brahma* is assigned the task of creating the world. Seeing a painting of Vishnu, we were reminded about a painting made in Egypt, showing a tree emerging out of the navel of Jesse, and Mary and her miraculous child resting on its branches.¹²



Jagannath Puri

When Issa reached at the temple at Puri, the white priests of Brahma made him a joyous welcome. They taught him to read and understand the *Vedas*, to cure by aid of prayer, to teach, to explain the Holy Scriptures to the people, and to drive out evil spirits from the bodies of men, restoring unto them their sanity. He passed six years at Jagannath, at Rajagriha, at Benares, and in the other holy cities. Everyone loved him, for he lived in peace with the *Vaisyas*, and the *Sudras*, whom he instructed in the Holy Scriptures. But the *Brahmans* and the *Kshatriyas* told him that they were forbidden by the great *Para-Brahma* to come nearer to the lower castes that he had created from his feet. The *Vaisyas* and the *Sudras* were filled with great admiration and love for Issa. He told them:

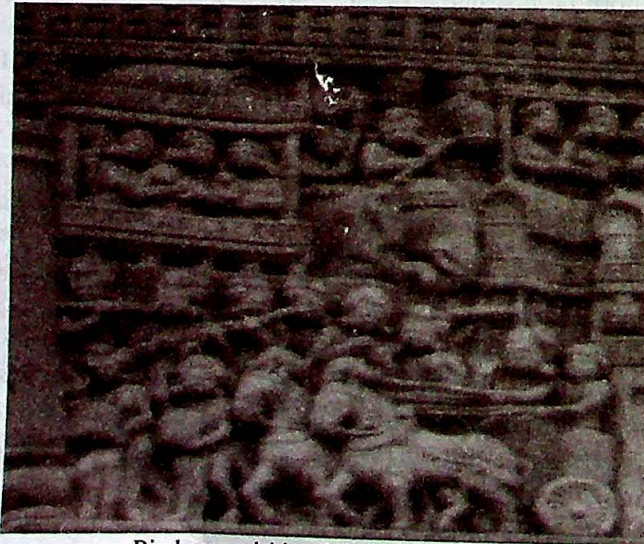
God the Father makes no difference between his children; all to him are equally dear. He alone has willed, and created, he alone has existed since all eternity, and his existence will have no end. He has no equal either in the heavens or on earth. Those who deprive their brethren of divine happiness shall be deprived of it themselves. The Brahmans and the Kshatriyas shall become the Sudras, and with the Sudras the Eternal shall dwell everlastingly. Because in the day of last judgment the Sudras, and the Vaisyas will be forgiven much because of their ignorance, while God, on the contrary, will punish with wrath those who have arrogated to themselves his rights.

*Help the poor, support the weak, do ill to no one, and covet not that which thou hast not and which thou seest belongeth to another.*¹³

The *Brahmans*, who believed in the caste system, did not like the teaching of Jesus. They consulted the *Kshatriyas* and decided to kill Issa. For this purpose, they gave instructions to their servants. But, the *Sudras*, having learnt about the conspiracy, leaked this information to Issa. They helped him to depart from the temple premises by night. They also provided him with a guide to travel towards the north.

MAGADHA:

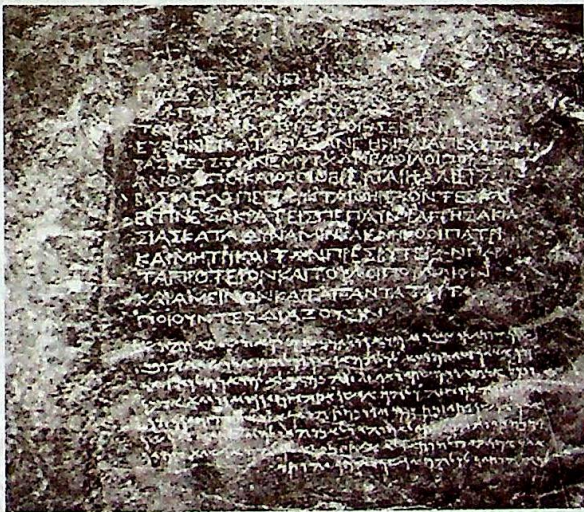
Magadha the city of the Magis is situated on the right bank of the Ganges. During the time of the Buddha, it emerged as a capital of the great king Bimbisara. He not only extended his kingdom up to Varanasi and Patna, but exchanged embassy with the king of Gandhara. Cyrus the Great of Iran (558-530 BC.) had extended his empire right up to the land of the five rivers. At this time, the city of Taxila was already a centre of learning and trade. Bimbisara deputed young men from Magadha to complete their education in Taxila.



Bimbisara visiting Sakyamuni Buddha.

In the 4th century BC., the Magadha Empire came into existence, which controlled the entire Ganges basin, the rest of north India, with Patna, as its new capital. After the Kalinga war, in which 100,000 people are reported to have been killed, Ashoka became a Buddhist and began to follow love, mercy, and non-violence as a state policy. In one of his edicts he declares:

The beloved of the God considers that the greatest of all victories is the victory of righteousness, and that (victory) the beloved of the God has already won, here and on all his borders, even 600 leagues away in the realm of the Greek king Antiyoka, and beyond Antiyoka among the four kings, Turamaya, Antikini, Maga, and Alikasudara, and in the south among the Colas and Pandyas and as far as Ceylon.



24. The edict of Ashoka.

He claims to have won many victories by this policy of love among foreign countries. The above names, though disguised in Sanskrit are to be read as Antiochus-II Theo's of Syria, Ptolemy-II Philadelphia of Egypt, Antigonus Gonals of Macedonia, Magas of Cyrene, and Alexander of Epirus. The above clearly indicates that Buddhism as a cultural force had entered Egypt, Macedonia, Syria, and Rome, during the reign of Ashoka.

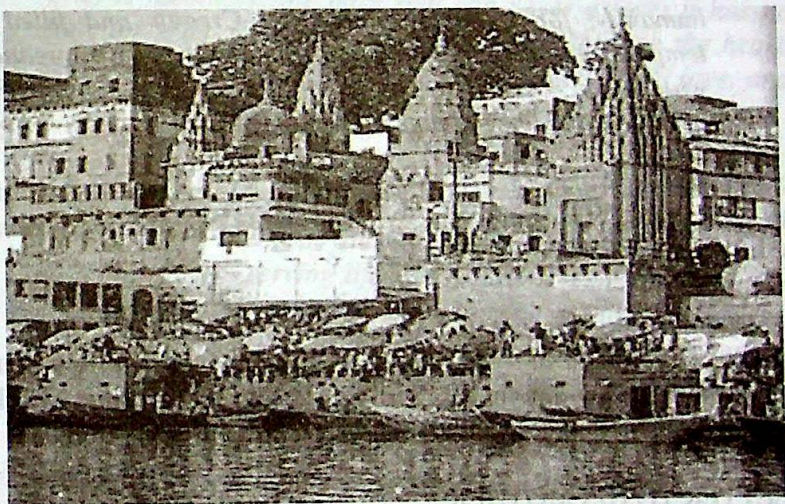
By the 2nd century BC Magadha became the political and cultural centre of India, and was ruled by the Shunga dynasty. It even had its own language referred to as *Ardhamagadha*. Like *Pali*, this was considered a non-Sanskrit language called *Prakrit*, a Syrian dialect, and the language spoken by Jesus.

Two languages are associated with this area, *Pali* and *Ardhamagadha*. Pali, the language the Buddha used most, was learned by Jesus. It was here that eighteen Zoroastrian and Hebrew royal families were brought from Persia to settle, and even today these families proudly trace their ancestry back to the original eighteen royal families who came here. They brought with them the knowledge of medicines (*Aryavedas*), astronomy, geometry, philosophy, and healing. They were the most advanced physicians and surgeons in the world. The Magi settled the area, which became known for them, Magadha. They built the finest, most advanced schools in Asia, which soon excelled the fame even of Taxila. Here is where, Mahavira, Gautama Buddha, the father of Mary Magdalene, and Jesus all are said to have attended centres of education. The Brahmins considered the Magas or Magis as priests, like themselves. They were called Magi Brahmins as well, but were considered as degraded Brahmins, because they would not adhere to the same religious rituals as imposed by the Brahmins. These Magi wore white robes often with a knotted belt or girdle.¹⁴

During the reign of the Ashoka, India entered into very intimate relations with Greece, Macedonia, Egypt, and Syria. He deputed various priests of Magadha as ambassadors of love to these countries. One among them was Pravaras, who after deputation settled in Syria along with his family. When, after the death of Ashoka, he could not obtain patronage, he moved to a place on the shore of the Sea of Galilee, which he named as Magadha. After his death, his son Jai Rus or Jayaras took the estate. By his Syrian wife he had a daughter named Ruth. From his second wife from Galilee, he had a son, Lazarus, and two daughters namely Martha and Mary. In the course of time, Jai Rus deputed Lazarus and Mary to visit Magadha and see their ancestral institution and estate. Jesus on his visit to Magadha met both of them and found that they were making preparations for return to Palestine. It was here that flower of intimacy blossomed between Jesus and Mary, who later came to be known as Mary Magdalene.

VARANASI:

Varanasi is the holy city of the Hindus on the bank of the river Ganges. It was here that Jesus will have been introduced to the *Vedas* by the priests. Hindus came to this city from all parts of India for prayers and meditation. Pilgrims would bathe in the water and sprinkle water in the air facing the Sun, even at present the dead are cremated on the bank of this sacred river, and ashes thrown in the water. Since ancient times, pilgrims have stood at the banks of the Ganges, chanting prayers and performing bathing rituals.



Varanasi.

Jesus gave his first sermon among the people at Varanasi, in which he spoke about the equality of all people before God. He said:

God the father establishes no difference between his children, who are equally dear to him. Respect God; bow down your knee before Him only, and to Him only offerings may be made.

The eternal Judge, the eternal Spirit, is the one and indivisible soul of the Universe, which alone creates, contains and animates the whole. He alone has willed and created. He alone has existed from eternity and will exist without end. He has no equal, neither in the heavens nor on this earth.

The Great Creator shares His power with no-one, still less with inanimate objects, for He alone possesses supreme power. He willed it and the world appeared. By one divine thought He united the waters and separated them from the dry portion of the globe. He is the cause of the mysterious life of humanity, in whom He breathed a part of his being. And He has subordinated to humanity the land, the waters, the animals and all that He has created, and which He maintains in immutable order by fixing the duration of each.

The wrath of God shall soon be let loose on humanity, for it has forgotten it's Creator and filled its temples with abominations, and it adores a host of creatures which God has subordinated to it. They that deprive their brothers of divine happiness shall themselves be deprived of it.

*Help the poor, assist the weak, harm no-one, and do not covet what you do not have and what you see in the possession of others.*¹⁵

The Brahman priests resented the ideas of Jesus, and became his enemies. They asked him to abandon the company of the low castes. The words of Jesus among the Sudras had angered the priests. They began to plot and plan how they might drive him out from the land.

A LETTER TO HIS MOTHER:

In Benares, Jesus stayed with his host, named Udrakh. During this period, Ajainim, a priest from the land of five rivers, came to see him. Ajainim who stayed in a Shiva temple invited Jesus to this temple, but he refused to visit him. Ajainim and Jesus met together in the house of a farmer, and talked on spiritual matters.

One day as Jesus stood besides the Ganges, a Babylonian caravan of traders drew near. One of the travellers approached him, and Jesus received news of the death of his father. He bowed his head in silent thought and then wrote a letter to his mother.

My mother, noblest of woman kind;

A man just from my native land has brought me word that father is no more in flesh, and that you grieve, and are disconsolate.

My mother, all is well; is well for father, and is well for you. His work in this earth-round is done, and it is nobly done. Our Father God is with him there, as he was with him here; and there his angel guards his footsteps lest he go astray. Why should you weep? Tears cannot conquer grief. There is no power in grief to mend a broken heart. The plan of grief is idealness; the busy soul can never grieve; it has no time for grief. When grief comes trooping through the heart, just lose your self; plunge deep into the ministry of love, and grief is not.

Your's is the ministry of love, and all world is calling for love. Then let the past go with the past; rise from the cares of carnal things, and give your life for those who live. And if you lose your life in serving life, you will be sure to find it in the morning Sun, the evening dews, in song of bird, in flowers, and in the stars of night. In just a little while your problems of this earth-round will be solved; and when your sums are all worked out, it will be pleasure unalloyed for you to enter wider fields of usefulness, to solve the greater problem of the soul. Strive them to the content, and I will come to you some day, and bring you richer gifts than gold or precious stones."¹⁶

Jesus handed over this letter for his mother to a merchant going to Jerusalem.

IN COMMUNION WITH BUDDHA:

Having been informed about the plot and advised by friends to depart, Jesus left the place by night. With haste, he journeyed to the north, and reached Kapilavastu, the birth place of *Sakya-Muni-Buddha*. The Buddhists opened wide the doors of a monastery for him, and he started living among the monks. He witnessed their religious rites, and participated in their prayers. He learnt and taught in the monastery he abode.



Sakya-Muni-Buddha

Kapi-lava-st or Kaplavastu, the city of the Sakyas is also called Khattiyas, 'of pure descent'. Jesus was studying near here with some Brahman priests.

They became very jealous of his powers and attempted to poison him. He took shelter in Kapilavastu among friends. *Lava* is also the name of one of the original tribes of the Hebrews. Levis, who settled in Kashmir, and are known as Lavays and the name, appears on the king lists of Sumeria and Egypt. Lav and Kush (Cush) in Hindu legends were twin sons of Rama. Lava is a king in the *Rajatarangini* who founded the towns of Lovara in Kashmir.

*Whom the Buddha had elected to spread his holy word, had become a perfect expositor of the sacred writings.*¹⁷

Jesus lived with monks in a monastery. He witnessed their religious rites and participated in prayer and meditation. A time came when he had grasped the teachings of Buddha, attained mastery in the *Sutras*, the *Vinayas* and the *Abhidharma*, and began to give sermons like the Master. The monks included him in the list of outstanding Arhats. After a few years, they even accepted him as the *Bodhisattva*. The chief monk, in a special congregation of the monks, declared:

*We stand today upon a crest of time, Six times ago a master soul was born, who gave a glory light to man, And now a master sage stands here. This Hebrew prophet is the rising star of wisdom, He brings to us knowledge of God; and all the world will hear his words, Will heed his words, And glorify his name.*¹⁸

Jesus lived among the Buddhists for six years. He wanted to move on, but they requested him to stay. When he insisted, they agreed with a heavy heart, saying that

Buddha had chosen him to spread his holy word.

RETURN JOURNEY:

Many among the Buddhists had accepted Jesus as the *Bodhisattva*, but he selected only four of them to follow him. Then he left Nepal and the Himalayan Mountains, with his four disciples and descended into the valley of Rajputana. He went towards the west, preaching to diverse peoples the supreme perfection of man, which is to do good to one's neighbour, being the sure means of merging oneself rapidly in the Eternal Spirit. Jesus said:

He, who shall have regained his original purity, will die having obtained remission for his sins, and he will have the right to contemplate the majesty of God.

In crossing pagan territories, the Jesus taught that the worship of visible gods was contrary to the laws of nature.

*For man, has not been permitted to see the image of God, and yet he has made a host of deities in the likeness of the Eternal. Man can be naught before the Eternal Judge, just as animals can be naught before man. Therefore, I say unto you, leave your idols and perform not rites which separate you from your Father and bind you to the priests, from whom heaven has turned away.*¹⁹

His words spread among the people through whose country he passed. Some priests demanded of him to perform miracles. But Jesus answered that miracles of God had been wrought from the day this universe was created. These miracles are performed every day and every moment; whosoever sees them not, is deprived of one of the most beautiful gifts of life. He told them to perceive God with their hearts and not with their eyes. He advised them not to deceive any one, to abstain from debauchery, and to try to attain supreme bliss by purification of the soul.²⁰

Vidyapati, the Indian sage and Jesus often met, and talked about the needs of nations, about the sacred doctrines, forms and rites best suited to the coming age. One day they sat together in a mountain pass. Jesus said that the coming age will surely not require priests, shrines, and sacrifice of life. Vidyapati agreed with Jesus and said that all forms and rites are just symbols that men must do within the temple of the soul.



Journey

A caravan of merchants was journeying through the Valley of Kashmir, as Jesus passed that way. These merchants had seen his mighty works in Ladakh, and they were glad to see him once again. Jesus and his disciples stayed with Ajainim for some time, and taught him the secrets of the healing art. He could not tarry longer, and went his way towards the Sindh.²¹

JESUS ARRIVES IN PERSIA:



Zoroastrian Symbol. Persepolis, Iran.

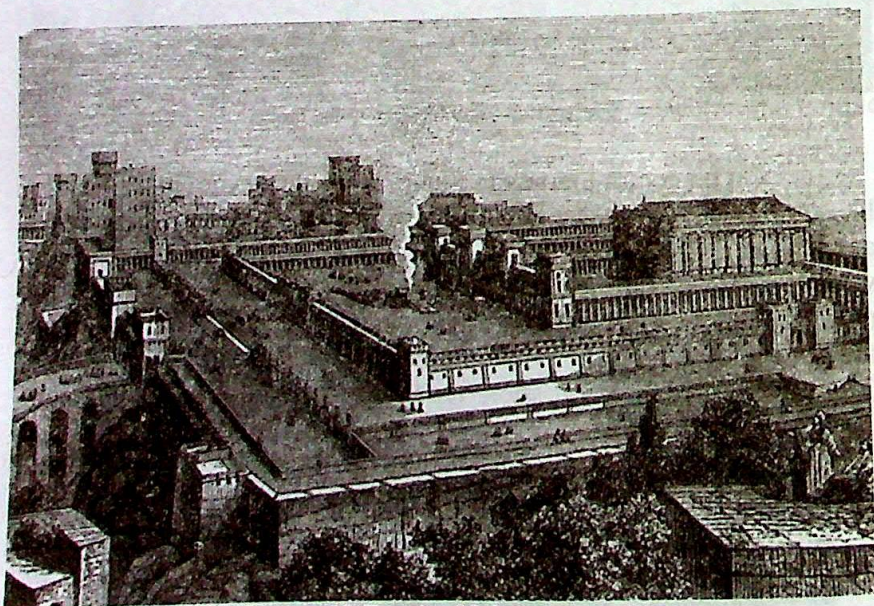
On his return journey in Sindh, when they heard him speaking like a prophet, they became his followers. He showed many miracles and healed the sick among them. When they came to know that Jesus wanted to proceed towards Persia, they gave him a Bactarian beast for riding. When he entered Persia, the priests became afraid and forbade the people to listen to him. Nevertheless, the villagers welcomed him. The priests asked many questions regarding Zoroaster. He said to them:

I preach no new God but our celestial Father, who existed before the beginning and will exist until after the end. You pretend that you must adore the sun and the genii of good and evil. But I say unto you that the sun does not act spontaneously, but by the will of the invisible Creator, who has made it. Who then has caused this star to light the day, warm man at his work and vivify the seeds sown in the fields?

*There is no God other than the God of good! He, like the father of a family, does only well to his children. He forgives their transgressions if they repent; honour the day of Judgement, for God will inflict a terrible punishment upon all those who have led His children astray.*²²

Jesus left Persia and continued his journey towards the land of Israel. He arrived back in about 27 AD. He found that the Israelites were filled with despair due to sufferings inflicted on them by their rulers. Jesus exhorted them not to despair, and to have faith in God. They came in multitudes to listen to his words. He told them that redemption from the yoke of sin was near, and they must not neglect the laws of God, and those of Moses. He said:

*Enter into your temple, into your heart; illuminate it with good thoughts, with patience and unshakeable faith in your father. Do that which is agreeable to God, for in doing good to your fellow men, you perform a ceremony that embellishes the temple wherein abideth Him who has created you.*²³



25. Temple of Solomon

The material we have uncovered concerning this period of Jesus' life gives a basic structure to his eighteen missing years, and vital years which the authorised Gospels somehow forgot.

NOTES

1. A.L. Bashan, *The Wonder that was India*, London, 1988, p.24.
2. Fida Hassnain and Dahan Levi, *The Fifth Gospel*, Srinagar, 1988, pp. 6-7; *The Concise Encyclopaedia of world History*, edit. John Bowle, London, 1958, p.34.
3. A.L. Bashan, *The Wonder that was India*, London, 1988, pp. 228-230.
4. Fida Hassnain, *A Search for the Historical Jesus*, Bath, 1994, p.61; Nicolas Roerich, *Himalaya*, New York, 1926, pp. 148-153.
5. Miquel, *The Serpent of Paradise*, London, 1972, pp. 78-79.
6. Fida Hassnain, *A Search for the Historical Jesus*, Bath, 1994, p.61.
7. Levi, *The Aquarian Gospel of Jesus the Christ*, California, 2001, Chapter-21, p.39.
8. Fida Hassnain, *A Search for the Historical Jesus*, Bath, 1994, p.63.
9. Mehta Vasishta Dev Mohan, *North-West India*, Ludhiana, 1974, p.6; A.L. Bashan, *The Wonder that was India*, London, 1967, p.1.
10. *The life of St. Issa*, Chapter-V:2; Elizabeth Clare Prophet, *The Lost Years of Jesus*, New York, 1984, p.197.
11. Among the most important Orissan temples are the Temple of Jagannatha at Puri, still one of the most famous shrine of India, and the Black Pagoda of Konarak. *Maithuna* figures of couples, closely embracing or actually in coitus are vivid in Konarak.
12. *The Holy Bible*, Isaiah, 11:1.

'And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots, and the spirit of the Lord shall rest upon him.'
13. *The life of St. Issa*, Chapter-V. 16:27; Elizabeth Clare Prophet, *The Lost Years of Jesus*, New York, 1984, pp. 197-200.
14. A.L. Bashan, *The Wonder that was India*, London, 1988, p. 40, 47, & 264. *The Nestorian Bible*.

Jayarus, the father of Mary Magdalene is spoken as of Hasmonian because he left Arabian Syria to settle on shores of the Sea of Galilee, and founded the town known as Magadha. The Magi or the Magas refers to the land called Magadha, which is at base of Himalayas near Kashmir in what is now modern Bihar. After conquest of Alexander the Great, Magi simply came to represent all Eastern cults. Nobody was much interested in differences between a Magian (Persian), Brahman (India) or Chaldean (Babylonia). They tended to get all lumped together, which caused inaccuracies. There were Samaritan Magi of the Qumran area, and Magi of the West Manasseh, a sect founded in 44 BC. by Menahem. A successor of his was Simon Zealotes, most closely associated with Mary Magdalene, whose ancestors in turn came from Magadha. Buddha came from Magadha, and area so named after the Magas, or Magi, of which his family was considered kings and rulers. This came about because the Brahmans of India asked them to come and settle in a certain area, and build new Sun temples for them.'

15. Fida Hassnain, *A Search for the Historical Jesus*, Bath, 1994, p.64.
16. Levi, *The Aquarian Gospel of Jesus the Christ*, California, 2001, Chapter-30, pp. 50-51.
17. *The life of St. Issa*, Chapter-VI:4; Elizabeth Clare Prophet, *The Lost Years of Jesus*, New York, 1984, p.200.
18. Fida Hassnain and Dahan Levi, *The Fifth Gospel*, Srinagar, 1988, p.183; Levi, *The Aquarian Gospel of Jesus the Christ*, California, 2001, Chapter-32, pp. 42-44.
19. Nicolas Notovitch, *The Life of St. Issa*, Chapter-VI, pp. 11-15.
20. Fida Hassnain, *A Search for the Historical Jesus*, Bath, 1994, p.68.
21. Levi, *The Aquarian Gospel of Jesus the Christ*, California, 2001, Chapter-37, pp. 1-20.
22. *The Life of St. Issa*, VIII: 6-20.
23. *The Life of St. Issa*, IX: 12.

'While only four Gospels are included in the Holy Bible, twenty-six Gospels stand excluded. Out of these, the

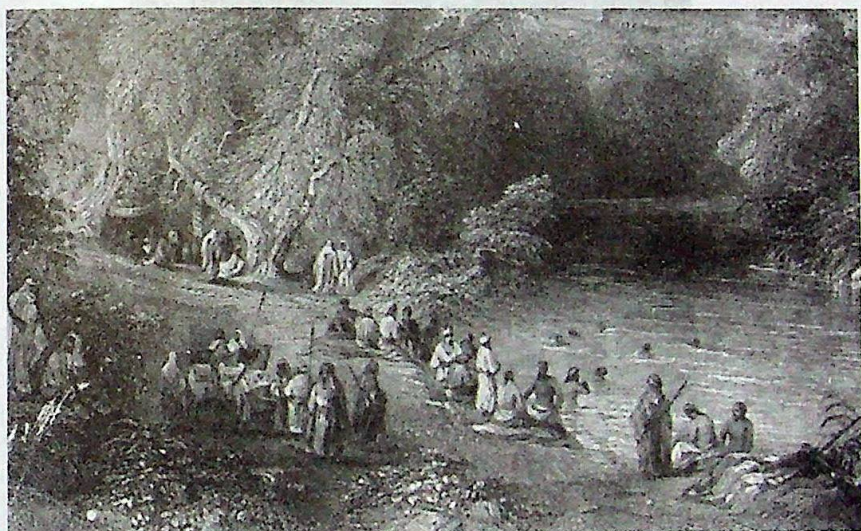
Gospel of Thomas, the Gospel according to the Hebrews, the Gospel according to the Egyptians, the Gospel of Philip, the Gospel of Mary Magdalene, the Gospel of Peter, the Gospel of the Ebionites, the Gospel of Barnabas and the Gospel of James are of particular importance, because these are of the same general type as the Canonical gospels. For studying all the unrecognised Gospels, consult the following:

The Ante-Nicene Christian Library, 25 Volumes, Edinburgh, 1869; Andrews, *Apocryphal Books of the Old and New Testaments*, London, 1906; James, Montague, *The Apocryphal New Testament*, Oxford, 1924; Schonfield, Hugh, *The Authentic New Testament* London, 1956.'

THE ESSENES

"This man from Galileo, this Jesus, chief of all the sages of the world, we gladly recognize."

The Aquarian Gospel.

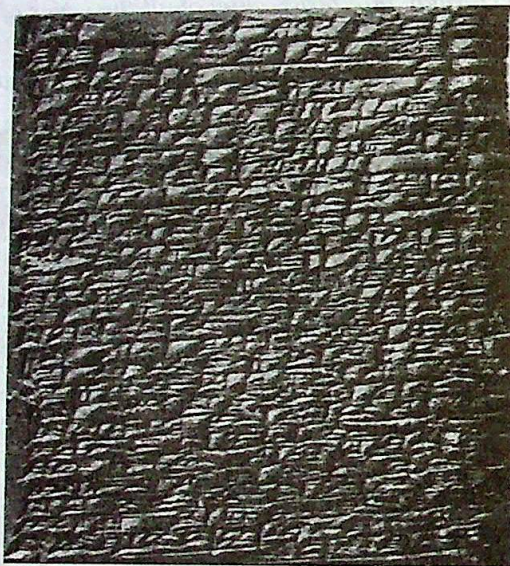


26. The Essenes

In the table of nations, Canaan is not included among the Semites but is deprived from Ham, who is mentioned as the father of Canaan. In the *Khatti cuneiform texts*, Canaan is mentioned as Kinahhe. It is the narrow mountainous strip of land west of the river Jordan, which during ancient times, served as a link between Egypt and Asia. After its conquest by the Hebrews, the northern part was designated as Israel and the southern part as Judah. Due to its strategic position on an important trade route between Rome and China, it was occupied by several powers at different times, such as Egypt, Assyria, Babylon, Persia and Greece. The Romans, who subjugated this country in about 63 BC, changed its name to Palestine.¹

During its ancient period, Canaan was not only occupied by different tribes but also ruled by a variety of tribal lords and princes. In

about 1600 BC., Canaan was ruled by Mitanni and Hassi. In about 1500 BC., the Indo-Aryans princes ruled over this country. Some of these Indian princes, whose names are preserved in the tablets found at Tell-el-Amarna in Egypt, are Suwar Datta, Indar Utta, Birash Sinha, Birya Vaza and Biri Diya.



27. Tell el-Amarna Tablet

In a letter to the Pharaoh of Egypt, Prince Suwar Datta mentions, Indar Utta, prince of Achsaph, as his ally. Prince Birya Vaza ruled over Damascus, while Prince Biri Diya held the territory of Megiddo. Birash Sinha was the overlord of Shechem in Samaria. All these Indo Aryan names are identical with names from the *Vedas* and earlier Sanskrit works.²

It appears that the Canaanites followed the same religion as were followed by the Indo- Aryans. These tribes worshipped 33 *Devas* enumerated in the *Rig Veda*. They followed the *Tantric* rituals of the *Hindu Shaktas* in honour of goddess *Astarte*. All sexual manifestations of life were under her patronage. Like the Aryans, the tribes in Canaan believed in the Sun, Moon and other light deities, and their temples contained altars and statues of many gods and goddesses. In each temple stood a stone pillar as found in every Hindu temple, called a

Lingam or the *Phallus of Shiva*. Like the Hindu votaries of *Durga*, they also indulged in animal and human sacrifices.



Lingam

Jacob, who was also known as Israel, had twelve sons, eight born to legal wives: Ruben, Simeon, Levi, Judah, Issacher, Zebulon, Joseph and Benjamin claimed a superior lineage. Those born to concubines, Gad, Asher, Dan, and Naphtali were considered of inferior lineage. These two groups comprising twelve sons of Israel are known as *Bani Israel* in the East. They became the chiefs of twelve tribes of Israel.³



Qumran Jar

Both groups fought among themselves with the result that their kingdom of Israel and Judah were gradually destroyed by invaders. However, the Judaeans re-established themselves and played an important role in the history of *Bani Israel*. It is for this reason that their religion became known as Judaism and its followers as Jews.⁴

The Jews are the last remnants of the Hebrews, and are mentioned as *Judaeus* in Latin, *Loudaiou* in Greek, *Yhudai* in Aramaic, *Yhudi* in Hebrew, *Yahood* in Persian, Arabic and Kashmiri.

THE SECTS OF ISRAEL:

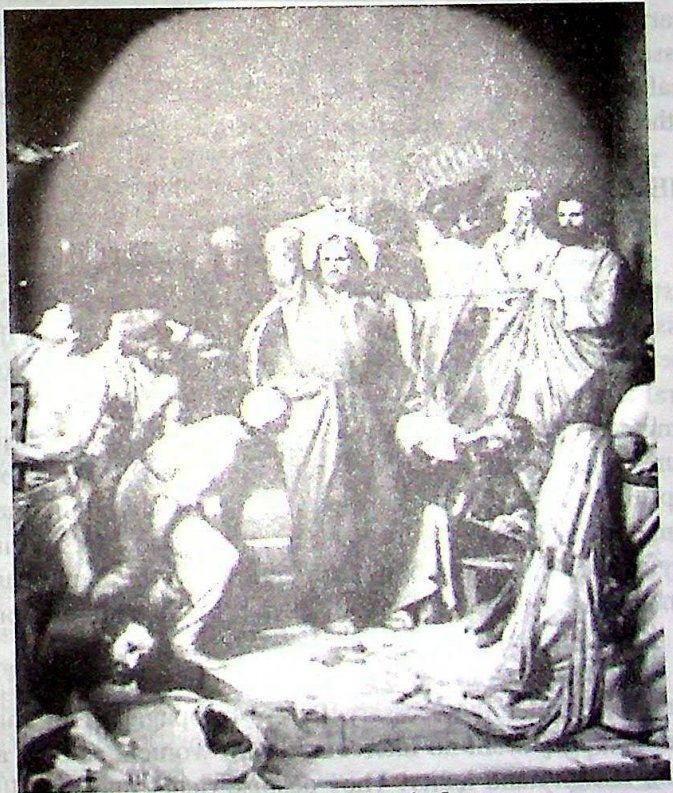
There were many religious sects among the people of Canaan, at the time when Jesus returned from his first journey. Among these, first, the Pharisees were a sect full of hypocrisy and egotism. They distinguished themselves by rigidly observing all the outward forms of the *Mosaic Law*. As such, they assumed holiness, haughtiness, and ambition in union with greedy aim after earthly winnings. They combined with these peculiarities great desire for dignity, and worldly esteem. At public meetings they always endeavoured to be the principal ones, and aspired generally for the esteem and favour of the people.

Jesus often severely reproached them, and warned, and exhorted the people to shun their false doctrines in the saying:

Take heed and beware of the leaven of the Pharisees and of the Sadducees.

In the same Gospel, he four times cries:

Woe unto you, scribes and Pharisees, hypocrites, for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.



28. Jesus reproaches the Jews.

It is evident from this, and several other quotations of the same kind, where Jesus reprimands them severely, and rebukes them, that he

considered the Pharisees the most vicious, cunning, and dangerous of all Jews.

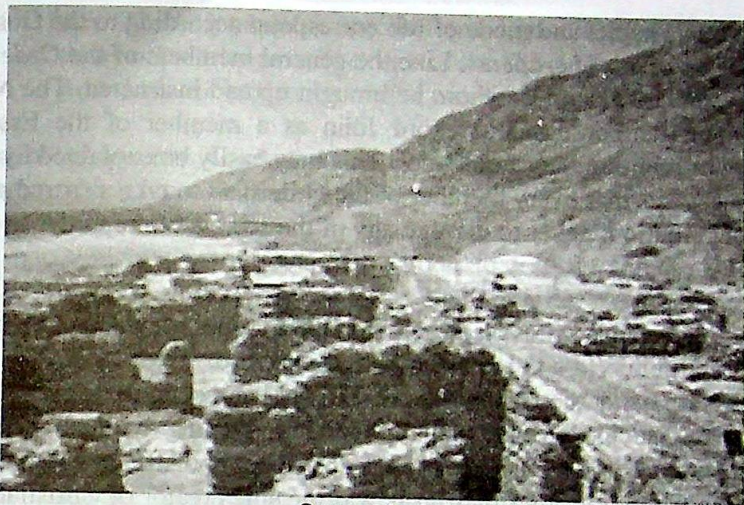
Next to them, the Sadducees were philosophers of a sort who denied the immortality of the soul and a life hereafter. They asked people to lead a virtuous and good life, to be more contented or accepting in their mind. They were the keepers of the temple in Jerusalem. Being active and energetic, they belonged to an aristocratic priestly class.

However, the Sadducees showed themselves openly to the world such as they in reality were in a life intermixed with virtues, faults and vices. They were more energetic and active than the Pharisees and had a great desire for acquiring wealth and worldly possessions. They were generally rich and were considered the wealthiest class among the Jews. The king, Herod, belonged to the sect of the Sadducees and acknowledged their doctrines.⁵

THE ESSENES:

Then there were the Essenes or *Essees*, a distinct cult of mystics among the Jews. Josephus writes that among the Jews, the class that is most esteemed for their just and moral life is the *Essees* or Essenes. They shun and despise sensuality as a great sin, but consider a moral and temperate life a great virtue. They pride highly the strength of mind and the power to overcome the passions, and desires of their nature. Therefore, they try to subdue the sensual instinct, but willingly adopt the children of other people, and especially while these are very young, as they then are most susceptible to teaching, and impressions. They show great kindness to such children, hold them dear, and teach them all kinds of knowledge and science, moral, and religion.

He further writes that, they do not reject wedlock, but, to the contrary, consider it necessary for the propagation of mankind; but themselves they want no intercourse with women, as they are not sure of their chastity and levity. They despise riches and worldly gain, and the equality of property among them must be admired; therefore none of them are seen to live neither in abundance nor in need.⁶



Qamran, Jordan

There was still another class among the Essenes who consider that everybody who does not marry hereby contracts the propagation and destination of mankind, as men would soon cease to exist if they lived by such rules. Some of the members of this class, who marry, put the one they had chosen for their wife on a term of trial for three years. If, after this threefold trial, and cleansing, the woman was found to be chaste, and faithful, and capable of bearing children, they married her. They do not marry for lust, but to fulfil the command of Jehovah,

Be fruitful, increase and fill the earth.

An old Jewish philosopher called Philo who lived contemporary with Jesus, and dwelt in Alexandria, has given to posterity a description of the Order of the Essenes. He writes specially about the theoretical *Essees*, or the so-called *Therapeut* (the word *Therapeuts* means a physician). According to the account of Philo, the *Therapeuts* were *Essees* who, of their own free will, retired into solitude, and passed their time in studying religion and nature. They lived in several places in Palestine and Egypt, and in this last country their greatest congregation was in the vicinity of the city of Alexandria.

Among these *Therapeuts*, there were others who lived in solitude in deserts, and caverns, as, for example, Banus, whom Josephus mentions; and to this class belonged most probably, John the

Baptist. His habits and mode of life correspond according to the Gospel with those of the *Therapeuts*. Like the general members of the *Order of Essees*, he had disciples, whom he brought up and instructed. The New Testament neither directly record John as a member of the Essene Order nor mention the same Order. This may easily be explained by the circumstances that every member of the Order had to take a sacred oath at their initiation, never to divulge any of the secrets of the Order to any body.

Josephus writes elsewhere that the Essenes are the most honest people in the world and are as good as their word, very industrious and enterprising, and they show great skill and concern for agriculture. They exercise justice, and equality in their dealing with all people. They all live the same simple, industrious and frugal life.⁷ The Christian Church teaches that Jesus was the sole creator of Christianity, denying any relevant prior tradition - the facts, however, seems somewhat different.

SOURCES ON THE ESSENES:

There are quite a few ancient historical works which mentions the Essenes. *The Quod Omnis Probus Liber*, written by Philo of Alexandria in 20 AD, provides us with detailed information about the Essenes in Palestine and Syria. *The Historia Naturalis* by Pliny the Elder, written in 70 AD, tells us about the Essenes, and tells us that they had lived on the shores of the Dead Sea for a long time. *The Wars of the Jews*, written by Josephus in 94 AD, provides us with information about the Jewish people and their sects. It also tells us about the Essenes, including, many of their beliefs.

The Antiquities of the Jews by Josephus provides the following general information about Jesus:

And there lived Jesus, a holy man if he may be called, for he performed wonderful works and taught men, and they joyfully received the truth. And he was followed by many Jews and many Greeks. He was the Messiah. And our leader denounced him. But when Pilate had condemned him to the cross, those who had loved him did not at first deny him, for he had appeared to them after having risen from death on the third

*day. The holy prophet had, moreover, predicted of him those many other wonders. The race of the Christians takes its name from him and still exists at this present time.*⁸

However, Laurence Gardner provides another version of the above passage, which is reproduced below:

'Now it was at around this time that Jesus emerged-a wise man, if he may be called a man, for he was a worker of marvels. A teacher of such men as receive the truth with pleasure, he drew to him many of the Jews in addition to many of the Gentiles. He was the Christ, and when Pilate-at the suggestion of the principal men among us-had him condemned to be crucified, those that had loved him from the first did not forsake him, for he appeared to them alive again on the third day-just as the godly prophets had foretold about him, and ten thousand other wonderful things about him besides. And the sect of Christians-named after him-are stills very much in existence even today.'⁹

Johan Forsstrom, quoting Edmond Szekely says that the words of Josephus have been grossly tampered with by the Church, and especially by Eusebius, before 325 AD. The passage about Jesus did not exist in the work of Josephus during the third century. However, he admits that the old Russian translation of Josephus, dating roughly to the 13th century, describes Jesus as a political rebel, and he is said to have had a line in the middle of his forehead in the manner of the *Nazarites*.

According to Johan Forsstrom, the description is quite authentic except for the name of Jesus, which is a cynical Church interpolation. However, we are of the opinion that this one and the only reference to Jesus, firmly establishes him in the historical fabric of the time. The reference to divinity or to any scriptural motive may have been the result of later Christians. But reference to a human being, who was condemned to be crucified, is interesting and important, because it established his historical existence.¹⁰

THE DEAD SEA SCROLLS:

In 1947 AD., a number of manuscripts were discovered in a cave of *Wadi Qumran*, by the north of the Dead Sea. In 1949 fragments of the Old Testament were recovered in the Qumran cave, and in 1952 a considerable number of coins and fragments of the scriptures were discovered in the *Caves of Wadi Marabbaat*, as a result of an expedition. The manuscripts, which are popularly known as the *Dead Sea Scrolls*, are the compilations of the Essenes, whose monastery, known as the *Khirber Qumran*, was destroyed by the Romans in about 70 AD. The *Lamech Scrolls*, written in Aramaic, contain chapters from the *Book of Genesis*.



29. Dead Sea Scroll.

The scrolls were written before the birth of Jesus. The *First Enoch* was written around 170-164 BC. During Jesus' lifetime all these scrolls, including the *Psalms of Solomon*, the *Testament of God* and the *Book of Jubilees* were available for study. In fact, the *Sermon on the Mount*, now included in the New Testament, was known to Jesus, for he had already read it.¹¹

By 1956 two copper scrolls were deciphered. In 1956, Millar Burrows' translation of some of the scrolls was published as *The Dead Sea Scrolls*.¹² In 1956, too, the fascinating story of the discovery of the *Dead Sea scrolls* was published, *The Meaning of the Dead Sea Scrolls*

¹³ by A. Powell Davis, also giving interesting material on the content of the teachings. In recent years, much new work has been emerging, including translation of material concealed by various authorities, for a variety of political and religious reasons. ¹⁴

THE TEACHER OF RIGHTEOUSNESS:

The Essenes believed in a *Teacher of Righteousness*, who was to come and explain the wisdom of all previous prophets. He would be the *Anointed One*, who would inaugurate a new order. The *Dead Sea Scrolls*, therefore, give us a great deal of insight into the background of the New Testament. There are many parallels between the doctrines of the Essenes, formulated long before Jesus was born, and the early Christian doctrines. In the *Dead Sea scrolls* there exists many teachings which in the Gospels are attributed to Jesus, but there is evidence that they stem from an ancient tradition.

In 1928 Edmond Szekely published a manuscript which was originally written in Aramaic, and is known as *The Gospel of the Essenes*.¹⁵ Szekely declared that he had found this ancient work in a secret repository of the Vatican. It is now preserved in the Royal Archives of the Habsburgs, Austria. In it Jesus is shown as a Teacher of Righteousness who preaches renunciation, austerity, a simple life, high ideas and mental purification. ¹⁶ We will quote a passage from this Gospel:

One day, Jesus sat amidst people who listened to his words with amazement. He said: "seek not the Law in your scriptures, for the Law is life, whereas the scripture is dead. The Law is the living word of the living God to living prophets for living men. In everything that is life, is the Law written. You find it in the grass, in the trees, in the river, in the mountain, in the birds of heaven, in the fishes of the sea, but seek it chiefly in yourselves. God did not write the Law in books, but in your heart and in your spirit." ¹⁷



30. Jesus Preaching

In 1881 an ancient *Aramaic Gospel* was found in a Tibetan monastery. This text tells us, amongst other things, that Jesus went into a small village, where he found a kitten which was not cared for. Jesus picked her up and put her inside his garment. He gave food and drink to the cat, which was hungry. Some of the villagers were surprised that he cared so for all creatures and asked him if they were his brothers and sisters. Jesus said:

*Verily, these are your fellow creatures of the great household of the Eternal Being. They, indeed are thy brethren and sisters and have the same breath of life in Eternal God, and are breathing the same spirit.*¹⁸

In this Gospel, there is also an interesting story of temptation, mentioning that Satan appeared before Jesus with a woman of

overwhelming beauty, and grace. Satan told Jesus to take her because it is not good for a man that he should be alone. Jesus replied:

*Get thee behind me Satan, for it is also written: be not led away by the mere beauty of a woman, for all flesh is a grass and the flower of the field, the grass withered and the flower fadeth away, but the Law endureth forever.*¹⁹

A close study of the available Essene works provide ample information about his teachings which we do not find in the official gospels. In the *Book of Thomas*, Jesus speaks against sensuality in these words:

*Woe to you with the fire of sensuality raging within you, for it is unquenchable. The fire will devour your flesh visibly and tear at your soul secretly.*²⁰

In the *Gospel of the Hebrew*, Jesus pronounced indignation on the torture of animals:

*Let all know that God giveth grains and the fruits of the earth for food, both to man and best. Those whose hands are stained with blood, and whose mouths are defiled with the flesh of innocent creatures are not worthy of life in this world nor in the world to come.*²¹

When Jesus was instructing his disciples at the Temple, one of them asked: 'Can blood sacrifice wash away sins?' to which Jesus answered:

*No bloody sacrifice of animals or humans can ever wash away sins, and for (but) few could a fault become eradicated through the shedding of innocent blood. He who kills himself and who eats the flesh of slain beasts eats of the body of death.*²²

TESTAMENTS OF THE TWELVE PATRIARCHS:

This was one of the scriptures considered authentic by the early Christians. Even Paul seems to have used these Testaments and copied some portion from them, while compiling his letters. Matthew, while composing his Gospel, was also indebted to the *Testament of the*

Twelve Patriarchs. These testaments were later on left out of the Bible.²³

THE CRUCIFIXION BY AN EYE-WITNESS:

*The Crucifixion by an Eye-Witness*²⁴ was published in Chicago in 1907. The introduction states that the substance of the book was first published in 1873 but withdrawn from circulation, and almost all its copies and the plates were destroyed. One copy, however, found its way into the possession of a prominent Mason in Massachusetts and remained with him until 1907. The book was a translation of a Latin manuscript then in the possession of the Masonic Fraternity in Germany. This work contains what is claimed to be a translation of a letter, written by a member of the Essene Order to another member in Alexandria just seven years after the crucifixion. It narrates the story of the crucifixion, Jesus removal from the cross, and his resuscitation. Many key quotations from this source are found within this book.

THE AQUARIAN GOSPEL OF JESUS THE CHRIST:

This was compiled by Levi H. Dowling before 1907²⁵, after many years of study and silent meditation. The Aquarian Gospel tells us the story of Jesus, giving a complete account of the period Jesus spent in Tibet, India, Persia, Egypt and Greece. Levi was a student of world religions, and it is possible that he obtained much inspiration for his Gospel from *The Crucifixion by an Eye-Witness*, and Notovitch's *The Life of Saint Issa* and *The Unknown Life of Christ*.

The book, however, also contains much that is not to be found in these sources, and though he may have access to other sources which we are not familiar with, some believe that his additional knowledge was achieved through his meditation, whether this be through 'channelling' or some other means. This has to remain conjecture, of course, until we discover definitively the historical sources he had access to, and until further research confirms or disconfirms his story. So far, anyway, the information he offers fits the picture emerging from other sources. So his book deserves attention.

One of the most interesting passages in this book tells of Jesus meeting again with the Essenes on his return from the east at the age of

thirty or so. According to this account, Jesus was received with great honour by the Brotherhood of the aged teachers. However, he told them that he wished to undertake further tests, and his request was accepted.

NOTES:

1. C. Chakrabarti, *Classical Studies in Ancient Races and Myths*, reprint, New Delhi, p.81.
2. Keller, Werner, *The Bible As History*, London, Pp 144-145; Chakrabarti, *Classical Studies in Ancient Races and Myths*, Puja Publications, New Delhi, 1979, p31.
3. Margolis, Max, & Marx, Alexander, *A History Of The Jewish People*, Temple Books, Massachusetts, 1969 & 1978, P9.
4. Benjamin, Y Choshua, *Mystery of the Lost Tribes*, New Delhi, 1998, P8.
5. *The Crucifixion by an Eye Witness*. pp. 160-161.
6. *Quotation from De Bello Judaico (The Wars of the Jews)*, Chapter- 8, by Josephus, given in *The Crucifixion by an Eye-Witness*. pp. 173-190; Whiston, W, Ed, *Historia Antiquae Judaica or the Antiquities of the Jews* by Josephus, London, 1872; Or Loeb, Ed, *Antiquities of the Jews*, London & Cambridge Ma, 1924 ff. Josephus, Flavius, *War of the Jews*, T. Nelson, London, 1873.
7. Philo, Judaeus, *Every Good Man is Free*, Trans. F H Colson, London & Cambridge Ma, 1962, 1967.
8. Pliny The Elder, *Natural History*, Trans. H Rackham & W H S Jones, 10 Vols. London, 1938-42; Pliny The Elder, *Natural History*, Loeb Classical Library, Heinemann And Harvard University Press; Josephus quoted by Nazir Ahmad in *Jesus in Heaven on Earth*, Lahore, 1952 & 1972, p.32.

He is of the opinion that Josephus, being a Jew, could not have written this sentence: *'The holy prophet had, moreover, predicted of him those and many other wonders.*

Khawaja Nazir Ahmad formed his opinion on the basis of a similar idea expressed in Moore, G F, *Judaism in the First Century of the Christian Era*, Cambridge 1930, Vol-1, p.20.

9. Lawrence Gardner, *Bloodline of the Holy Grail*, Shaftsbury, 1996, p.149.

'The reference to Jesus is regarded by some commentators as later interpolation on assumption that it is favourably inclined towards Christians. But it is not really Christian in sentiment at all.'

10. Johan Forsstrom, *The King of the Jews*, Hango, Finland, 1987, pp. 101, 111, & 139.

Josephus Flavius, *Antiquities of The Jews*, A History of The Jewish Wars And Life Of Flavius, *Antiquities of The Jews*, Loeb Classical Library, London & Cambridge Ma, 1924 ff.

11. Fida Hassnain, *A Search for the Historical Jesus*, Bath, UK, 1994, p.221.

12. Burrows, M, *The Dead Sea Scrolls*, Viking Press, London, 1956; Burrows, M, *More Light On The Dead Sea Scrolls*, London, 1958; Davies, Powell, *The Meaning Of The Dead Sea Scrolls*, Mentor Books, New York, 1956, Allegro, John, *The People Of The Dead Sea Scrolls*, New York 1958; Allegro, John, *The Dead Sea Scrolls - A Reappraisal*, Penguin, Middlesex, 1962; Milik, J T, *Ten Years Of Discovery In The Wilderness Of Judea*, Trans. From French by J. Strugnell, London, 1959. The total number of books and articles on The Dead Sea Scrolls approaches 2000.

13. Davis, A. Powell, *The Meaning Of The Dead Sea Scrolls*, Mentor Books, New York, 1956.

14. Schonfield, Hugh, *The Secret Of The Dead Sea Scrolls*, New York, 1960; Allegro, John, *The Dead Sea Scrolls And Christian Myth*, New York, 1984; Baigent, Michael And Leigh, Richard, *The Dead Sea Scrolls Deception*, Jonathan Cape, London, 1991.

15. Szekely, E B, Trans. *The Gospel of the Essenes*, C W Daniel, Saffron Walden, 1978. Szekely, E B, *The Gospel of Peace of Jesus Christ* by the Disciple John, C W Daniel, London, 1937 & 1973; Szekely, E B, *The Teachings of the Essenes from Enoch to the Dead Sea Scrolls*, C W Daniel, London, 1978.

16. Forsstrom, Johan, *The King Of The Jews*, p. 347, & 355. The sect's own leader was called the Teacher of Righteousness, Or *the Righteous Teacher*. Themselves they called the sons of Zadok, thinking doubtless of Ezekiel, XI, 46, or the children

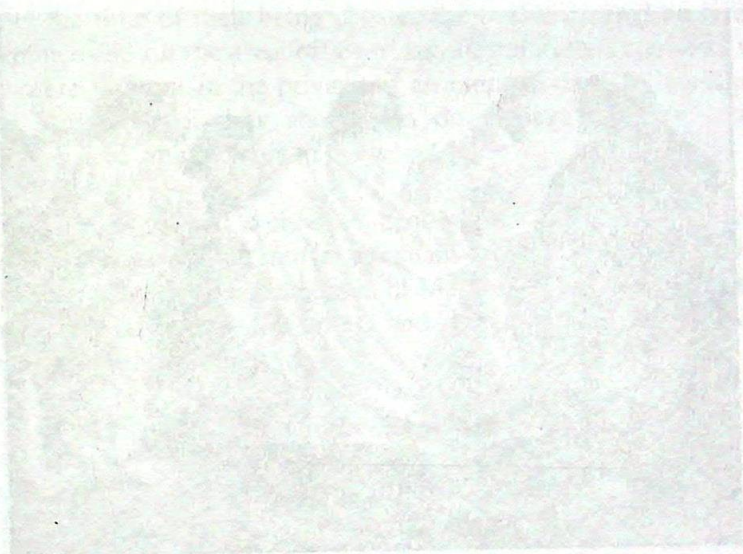
of light. In contradistinction to their religion opponents, *The Children of Darkness* - John Allegro's *The Dead Sea Scrolls*, Pelican, 1956, p.104.

17. Forsstrom, Johan, *The King Of The Jews*, p. 347, & 355, Quoting Szekely's *Essene Gospel Of Peace* (San Diego)
18. Szekely, Edmond Bordeaux, *The Essene Humane Gospel Of Jesus*, Santa Monica, 1978, Quoted In Forsstrom, Johan, *The King of The Jews*, P334. *The Essene Humane Gospel of Jesus* is also known as *The Ancient Aramaic Gospel*, found in 1881 by Rev G J R Ouseley in Tibet.
19. Szekely, E B, *The Essene Gospel Of Jesus*, 1978. While *The Gospel of John* has no reference to the temptation of Jesus, Luke, Matthew and Mark describe briefly when the temptation came to him. But an exhaustive account of the temptation can be seen in Levi, *The Aquarian Gospel*, Ch 48-65, pp. 88-107.
20. *The Book of Thomas*, quoted in Forsstrom, Johan, *King of the Jews*, P315. In his work *De Bello Judaico Or The Jewish Wars*, Ch 8, Vs 2-13, Josephus makes the following remarks about the moral life of the Essenes:

'They shun and despise sensuality as a great sin, but consider a moral and temperate life a great virtue, and pride highly the strength of mind, and the power to overcome the passion and desires of their nature.'
21. Forsstrom, Johan, *King of the Jews*, p.322.
22. Forsstrom, Johan, *King of the Jews*, p.325.
23. Davies, A Powell, *The Meaning Of The Dead Sea Scrolls*, New York, 1956, P104; *Testament Of The Twelve Patriarchs*, Tr R H Charles, A & C Black, London, 1908.
24. *The Crucifixion By An Eye-Witness*, Supplemental Harmonic Series, Vol 2, Indo- American Book Co, Chicago, 1907. This book is in two parts, the first dealing with the life of Jesus and his connection with the Essenes, the second pertaining to the Order of the Essenes.
25. Levi (H Dowling), *The Aquarian Gospel Of Jesus The Christ*, London, 1908 ff, De Voss & Co, California, 1972.
26. Levi, *The Aquarian Gospel*, pp. 87-97. 'Issa- whom the Creator had selected to recall to the worship of the true God

men sunk in sin, was twenty-nine years old when he arrived in the land of Israel'.

Notovitch, *The life of St Issa*, IX, 1.



11. The descent of the Apostles
to the sea to preach the Gospel

Jesus withdrew himself with his disciples to the sea due to the overwhelming burden of work. The multitude in times was so great and the calls for healing so many, that he and his disciples could not go as far as they wished. They came from Galilee, Tiberias, and Jerusalem, from beyond Jordan, from Tyre, Sidon, and Idumea (east of the Jordan and the Dead Sea). For he had healed many, inasmuch that they pressed upon him for to touch his garments (St. Matthew 9:30).

The Lord thought that he must have a band of disciples to be with him and multiply his work. He called and heeding they would be his constant and close companions in all times and in all places. They would go to the lost sheep which are not of this fold (St. Matthew 9:36).

THE SELECTION OF THE APOSTLES

"Go to the lost sheep of the house of Israel."
Matthew.



31. The Selection of the Apostles.

Jesus withdrew himself with his disciples to the sea due to the overwhelming burden of work. The multitude at times was so great, and the calls for healing so many, that he and his disciples could not so much as eat bread. They came from Galilee, Judea, and Jerusalem, from beyond Jordan, from Tyre, Sidon, and Idumea (east of the Jordan and the Dead Sea). For he had healed many, insomuch that they pressed upon him for to touch him, as many as had plagues.¹

The Lord thought that he must have a band of disciples to be with him, and multiply his work of preaching, and healing. They would be his constant and close companions, at all times and in all places. They would go to the lost sheep which are not of this fold.²

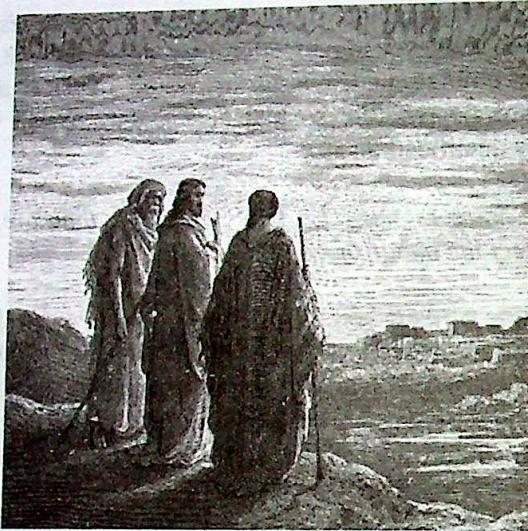
In order to accomplish this purpose, it was necessary that the chosen twelve, whatever imperfection they might have at first, should receive such training under Jesus as would develop all the latent possibilities of their nature so that at last they would possess very extraordinary qualifications.

The mirrors must be finely polished that are designed to reflect the image of Christ.

"From the time of their being chosen, the twelve entered on a regular apprenticeship for the great office of apostleship, in the course of which they were to learn in the privacy of an intimate daily fellowship with their Master, what they should be, do, believe and teach, as his witnesses and ambassadors to the world."

Jesus wanted to choose a band of trusted workers to spread his message. He went out into a mountain to pray. Possibly he had to consult the Essenes near the castle of Masseda.³ After a night's stay, he came back among his disciples, and selected the most trustworthy, loyal and faithful.⁴ They were:

1. Simon, who is called Peter.
2. Andrew, the brother of Simon.
3. James, the son of Zebedee.
4. John, the brother of James.
5. Philip.
6. Bartholomew.
7. Thomas, the Publican.
8. Matthew, the Publican.
9. James, the son of Alphaeus.
10. Lebbeus, whose surname was Thaddeus.
11. Simon, the Canaanite.
12. Jesus Iscariot.
13. Jesus, the brother of James.⁵



32. Jesus with the disciples.

In order to camouflage their identity, Jesus surnamed and nicknamed some of them. Simon was surnamed as Peter, while James and John were nicknamed as Boanerges or the sons of thunder. It seems that there existed some confusion about the number of disciples. While Jesus Iscariot has been mentioned in all the gospels, Luke and John have named Jesus, the brother of James, in addition to Jesus Iscariot. While Mark and Matthew make mention of Thaddeus as the tenth disciple, Luke mentions Jesus, brother of James in his place.

Jesus appointed other seventy disciples also and sent them two and two before his face into every city and place, where he would himself come one day. He told them, not to carry purse, nor scrip and nor shoes. He told them to stay, rest, eat and drink in the houses that welcome them. He also empowered them to heal the sick. The names of these seventy disciples are not known clearly. However, Mathias was one of the seventy disciples and Matadormus desired to be included among them. Mar Addi or Thaddens, a relative of Jesus from his father's side can be included in the list. The other names are Teman Torai, Nephi, Simon, Bambas Hirah, Kim, Ahah, Jared, Jonas, Kumeu, Timothy, Mathoni, Jeramiah, Shemnon, Isaiah, Zedekiah, and Kumenonhi. Among the seventy disciples are included, the women disciples of Jesus named Martha, Ruth, Joanna, Susanna, Salome, Miriam, Julia, Prisca and Junia.



33. The other seventy disciples

APOSTLES MENTIONED IN THE FOUR GOSPELS:

	MATTHEW 10:1-4	MARK 3:13	LUKE 6:12	JOHN 21:1-3
1.	Simon Peter	Simon Peter	Simon Peter	Simon Peter
2.	Andrew	Andrew	Andrew	Thomas Didymus
3.	James Zebedee	James Zebedee	James	Nathaniel
4.	John	John Boanerges	John	
5.	Philip	Philip	Philip	
6.	Bartholomew	Bartholomew	Bartholomew	
7.	Matthew	Matthew	Matthew	
8.	Thomas	Thomas	Thomas	
9.	James Alpheus	James Alpheus	James Alpheus	
10.	Lebbeus Thaddeus	Thaddeus Jude	Jesus	
11.	Simon	Simon Canaanite	Simon Zealotes	
12.	Jesus Iscaiot	Jesus Iscaiot	Jesus Iscaiot	

Matthew groups the apostles in pairs, which we have good reason to regard as the actual arrangement. Jesus sent them not singly, but by two and two. On what principles were they paired? Should we

not expect that this would so be done that each Apostle would find in his comrade the man who most differed from himself, and therefore could best supply his defects, making out of two half-man one whole man? ⁶

SIMON PETER:

Simon was his Hebrew name and his only one till he met Jesus. His birthplace was Bethsaida - '*House of fishing*' or '*Fish town*,' at the head of the Sea of Galilee near where the Jordan flows into it. He has generally been regarded as the oldest of the apostles (except perhaps James the brother of John). He was probably not far from 40 years old when called to be an apostle, somewhat older than Jesus.

The fact that his wife's mother was once sick of a fever, and was cured by Jesus proves that he was married. In later years, his wife accompanied him in some of his travels as a missionary. ⁷ He was a fisherman, and owned a boat on the lake. Since his father is not mentioned at Capernaum, it is probable that he was not living at this time. Simon with his brother doubtless 'obtained by his business an income adequate to all the wants of the household.'

Simon Peter had the common education of the Synagogue schools. All Jewish children learned to read the Hebrew Scriptures. He could speak the conversational Greek of commerce, and the Aramaic, the common language of Palestine. From John the Baptist he had received the baptism of repentance, renouncing his sins, and was ready to accept the promised Messiah. John the Baptist had pointed out Jesus to his own disciples, and Andrew had gone in search of the new-found Messiah. He found him, and spent the rest of the day with him. Then he hastened to find Simon Peter to tell him the good news. Jesus looked upon him, as if he would see into his inmost soul, and said:

Thou art Simon son of John; thou shalt be called Cephas.



34. Peter

Peter (*Petros*) is Rock in Greek, in which language all the Gospels were written. It is at this point that occurred one of the two most helpful, comforting, beautifully encouraging experiences in Peter's life, - good for disciples through the ages.

Simon Peter had many imperfections which if not removed would greatly hinder his usefulness as an apostle. He has been misrepresented as if he was guilty of crimes, but that is not true. He was a genuine, true man, whole soul, of boundless energy, a natural leader, overflowing with enthusiasm and zeal, thoroughly loyal to his Master, whom he loved. But he had the faults of his virtues, rash, overzealous, self-confident, impulsive, hot tempered, and uncertain.

When Jesus looked at Simon he made no reference to any faults or imperfections, he found no fault with him at all. He simply said:

Thou art Simon now, but thou shalt become Peter, the Rock. Every element in you shall be strong for good. You will obtain

wisdom, self-control, victory over temptation, and strength to endure.

Thus the Lord set before Peter the goal, the ideal, the vision of what he might become a prophecy, and hope which God would make divinely real.⁸

Let us recall that during the trial of Jesus, on the night of terror, Simon Peter thrice denied the Lord, swearing:

I know not the man.

The cock crew, and Jesus looked at him. Simon Peter felt aghast with horror at his guilt, and ran away weeping bitterly.

ANDREW:

Andrew was a fisherman and partner of his brother, and with his brother had a house in Capernaum. He was a convert of John the Baptist who pointed him to Jesus as the Lamb of God. He had a long interview with Jesus, and then sought his brother Peter, and brought him to the Saviour.



35. Andrew

The character of Andrew was in many ways a contrast and counterpart to that of Peter. He was loving and loyal, and true, but

showed it in a different way. He was a man of business, wisdom, cautions, careful, faithful, 'the substantial man of foresight, which has a sense of difficulties, and tries to provide against them.' He was more a conservative than a radical. Later when some Greeks asked Philip how they could see Jesus, Philip appeals to Andrew 'as a man who will imperil nothing by a mistake.'

Hence the Lord joins Simon and Andrew together when he sends them forth two by two. 'They were not merely mated but matched. Each magnified the other's virtues, minimized the other's faults.'⁹

JAMES AND JOHN:

There is a contrast between the ages of these two apostles. James is sometimes regarded as the oldest and John as the youngest. Hence James is named first. He survived the Lord but ten years, suffering martyrdom in 44 AD., while John survived Christ's death at least 70 years.

These men were sons of Zebedee and Salome, probably the sister of the mother of Jesus, and hence cousins of Jesus. Apparently, they were comfortably off in this world's goods, for while in partnership with their father, there was probably a more profitable business than Peter's in a large boat which contained their father and servants as well as the two brothers. And John had a house to which Mary the Mother of Jesus went as his guest after the crucifixion.

Except for ages the two brothers were alike. The Lord named them Boanerges, or 'sons of thunder,' because 'they were both quiet, reserved men, with very intense feeling. It is also mentioned that when they did speak their silence was sometimes broken so suddenly and ardour burst forth so vehemently, that a flash of lightning from a thundercloud was suggested to the onlookers.

For example, the two would have fire fall from heaven on the Samaritan village that would not receive the Christ. It was not vengeance, but the ardour of love, that made them indignant. Both were equally ambitious when they asked their mother to intercede with the Lord to give them places of honour beside him in his future kingdom.

But there was love and zeal mingled with their selfish interests; for they declared themselves ready to face death for him.

John is often pictured as effeminate, and has been called 'Gentle St. John', as if lacking in force. But this is erroneous. But as Simon became Peter, the Rock, and so John became the ideal of supreme love. When the Jews rushed up to seize the eleven disciples of Jesus after betrayal of Jesus Iscariot, every one of them fled to save their lives. Now John was last to flee. The mob laid hold of him, and tore his garments all to shreds; but he escaped in nakedness.¹⁰

PHILIP:

Philip came from Bethsaida, but his business is unknown. He was not a dullard as some have called him, but apparently a commonplace man, perhaps a man of one or two talents rather slow in the movement of his mind. He was characteristically deliberate, slow in arriving at a decision. But all that we read of him suggests the idea of the earnest inquirer after truth, which had thoroughly searched the scriptures, and made him acquainted with the Messiah of promise and prophecy. Even though Philip was not a genius, but God made an apostle out of him, and used him to do a great and glorious work. It was Philip who brought Bartholomew to Jesus. Philip had not the sagacity to plan and execute a great campaign, but he could, and did obey the orders that passed down the line. He presents the type to which we almost all belong, the man who is neither very rich nor very poor, not notable because of excess or of defect, the man with gifts like a million others, the average man. Therefore this quiet, commonplace, unnoticed man, going his faithful way, doing his duty insignificantly and thoroughly, winning so unobtrusively at last his Master's praise.¹¹



36. Philip

*He is the man who being faithful, pure, serene, brave, hopeful, has power to make his brethren all that he is, of a kind which no brilliant leader of his race can show.*¹²

BARTHOLOMEW:

Nathanael Bartholomew was an Essene trained in Qumran. He was of quick wit, alert intellect. When brought to see for himself, and when he discerns in our Lord first a superhuman knowledge, and then a divine insight, he bursts into that great confession which he was the first to make,

*Rabbi, thou art the Son of God; thou art the King of Israel.*¹³



Bartholomew.

His mind acted with lightning rapidity. Only one other slight incident is recorded of him: Nathanael belonged to Cana of Galilee. He is joined together with Philip during their training by Jesus, schoolmates. As far as we can learn both went as missionaries to Asia Minor.

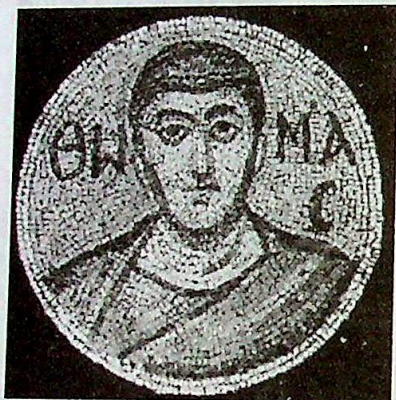
THOMAS - THE APOSTLE OF INDIA:

Thomas, who was also entitled as Didymus, holds the seventh position among the chief disciples of the Saviour. He once considered Jesus as his God.¹⁴ His real name was Judah and as such his Gospel is known as the *Acts of Jesus Thomas*. He is considered as the twin brother of Jesus. When the disciples of the Lord, divided the whole world for missionary work, India fell to his lot. He is known as the Apostle of Parthia and India. In the beginning, he was reluctant to go on a long journey, for he wanted to die for Jesus, whom he considered equal to God. Thomas means 'twin' as does also his other name, 'Didymus'. His temperament is that of a man who finds the best things too good to be true, and who usually imagine that the worst foreseen possibility will be realized. He requires direct personal evidence, and will not hastily accept the testimony even of his friends. Yet he will die with Christ rather than desert his cause.

Let us all go with him that we may die with him.

So when Jesus spoke of his departure in his last talk with his disciples, it is Thomas who said:

Lord, we know not whither thou goest; and how can we know the way?



37. St. Thomas of India

And after the resurrection of Jesus, Thomas did not go to the first meeting of the disciples when Jesus appeared to them, probably because he did not believe the reports of his resurrection. And when he heard that Jesus had appeared to the other ten, Thomas declared:

Except I shall see in his hands the print of the nails, and thrust my hand into his side, I will not believe.

At the time of nominating his disciples, Jesus had asked him to work within the Parthian empire, which included the north-western areas of India also. The Parthian empire extended from the Euphrates to the Indus and from the Arabian Sea to the Caspian Sea. Thomas was known as the Evangelist of Parthia and India. He preached to the Parthians, Medes, Persians, Bactarians, Indians and Hyrcaneans.¹⁵

At that time, an Indian merchant named Habban arrived in the south of Palestine. In obedience to the commands of the Master, Thomas sailed with Habban towards the east. There is a legend of the Apostle Thomas, who is called "the architect," that in his labour for the Gospel he reached India, where king Gondoforus sent for him to build 'a prouder palace than mortals know,' and placed untold treasures in his hand, and then went away. But Thomas built only a spiritual palace, good works laid up in heaven.

He clad the naked, the hungry fed, and the oil of gladness around him shed. He blessed them all with the ample store, as never a king's wealth blessed before.

The king on his return was fiercely angry and thrust the apostle into a dungeon. The king's brother, who had lately died, returned from paradise, and thus spoke:

I have been to Paradise, O my king! And have heard the heavenly angels sing. And there I saw, by the gates of gold, a palace finer than tongue has told; its glories, there in that radiant place, shone forth like a smile from the dear Lord's face. An angel said it was build there, by the good St. Thomas, with love and care.

The king released Thomas from his dungeon cell and said:

O builder! He most is wise who buildeth ever for Paradise.

Thomas Didymus had been selected to preach among the Parthians, Medes, Persians, Bactarians and Indians. In fact Jesus has himself commanded him to go to India. But Thomas had shown his reluctance by saying; *how can I, being a Hebrew, go among the Indians!* However, Thomas accompanied Jesus to Nisibus, after crucifixion. At the request of the king of Magdonia, Jesus allowed Thomas to accompany Habban, an emissary of Gondaphas to supervise the building of the Roman type palace at Taxila. He reached that palace in about 48-49 AD.¹⁶

Thomas may have learnt about the *Bani Israel* of Malabar and Sri Lanka from Jesus, who had visited these places during his first visit to India. He then sailed from the mouth of the river Indus to the south India. He preached in Malabar and Tamil Naidu and suffered martyrdom near Chennai. His followers call themselves as the Christians of St. Thomas, and owe allegiance to the Assyrian Church. His Gospel known as *Acta Thomae* was accepted and read until 495 AD., when Pope Gelasius condemned it as heretical. This Gospel is called *The Acts of Judah Thomas* in Syriac. The Church of Malabar,

which was founded by Thomas, is within the Patriarchal Sea of Antioch, since 325 AD.¹⁷

Thomas was not initially happy over his lot to go to India but Jesus appeared to him, and reassured him of his continued blessing and presence with him. His Gospel consists of 120 aphorisms of holism, and is quite simply the oneness doctrine. We usually write off 'Doubting Thomas', but the truth is that he was the only one, who had grasped who his Lord was. He knew that Christ was the Oneness.¹⁸

Jesus was put on the cross in the year 33 or 34 AD. He appeared to Paul around 40 AD. Thomas completed construction of the palace of cedar, and ivory for Gondaphares at Taxila in about 46 AD. This is confirmed from the Takhti-Bahi plaque found in 1903 AD. It is mentioned King Gondaphares in the year 103 of the Bikrami era, from which date 57 years should be deducted to find the Christian era date. Both Jesus and Thomas, according to *Acta Thomae*, were present at the marriage of Abdagases in 49 AD.

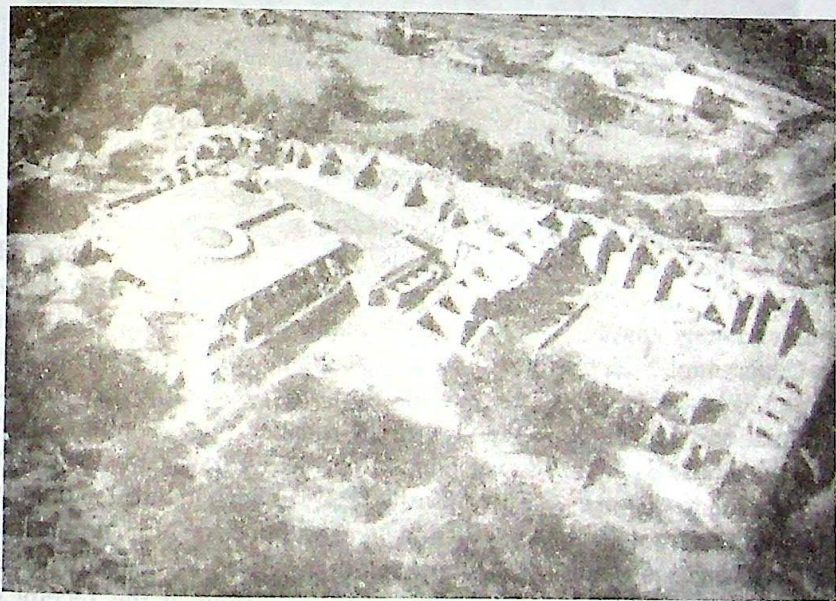


Taxila

Taxila was known as Takshila during ancient times, and formed a part of the Gandhara country, lying on either side of Indus. Ashoka, the great Buddhist ruler of India, died at Taxila in 236 BC. In about 190 BC., the kingdom of Taxila came under the rule of Demetrius, the Greek ruler of the Indus Delta. Taxila was renowned as a centre for the Buddhist and Greek culture, and it was here that the image of the classical Buddha was first shaped, using Greek realistic

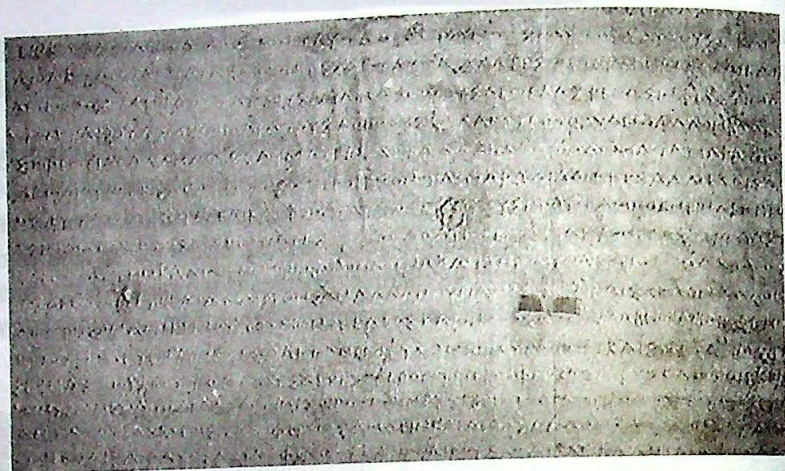
human representation for the first time in Asia, where realistic representation were, up to that time, forbidden.

Julian is an important site where the Archaeological Survey of India conducted excavation in 1913 AD. Among antiquities found is a group of foreigners in front of the cell 29, sculptures excavated in front of the monastery. No explanation is available about these sculptures, nor about the origin of the place name, Julian. It is not an Indian name, and the village might have been named after Julian of Nisibis, who accompanied Thomas of Taxila.



Julian

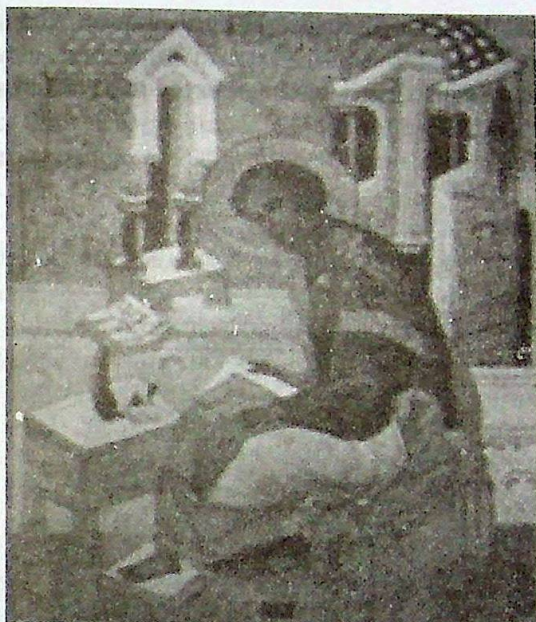
An ancient Aramaic inscription found at Julian in Taxila, refer to devotee of the son-God who constructed a palace of deodar and ivory for the king. In the first place, an inscription in Aramaic is significant. Secondly, the site has been declared to belong to the first century. Thirdly, construction of the palace by a foreigner is confirmed. Fourthly, we are informed that the services of Thomas were requisitioned by Habban for this work, and, as in *Acta Thoma*, both of them departed for India together. It is evident that the inscription refers to Thomas, a devotee of the son-God, Jesus.¹⁹



Greek Inscription.

MATTHEW:

Matthew was the gift of God, and his surname was Levi. His father's name is said to be Alpheus, who lived at Capernaum. He belonged to Levite priestly class, patronised by the Herod. It is due to this patronage that he was appointed a publican or collector of custom, at Capernaum, which is one of the great caravan-routes from the east to Egypt. Apparently he conducted his duty, which was full of temptations, in an honest and upright manner. His position at the custom house kept him as an honest man less exposed to the strong temptation to dishonesty which assailed the publican tax-collectors. But the business bore a bad reputation, and publicans were 'universally feared, hated and despised'. After healing a palsied man, Jesus passed through Nazareth, and saw a man Matthew sitting at the receipt of custom. He told him, 'Follow me'. The man arose from his seat and followed him.²⁰



Matthew

Matthew believed in the Lord with such depth and conviction that he would burn all bridges behind him, and announce the irrevocable purpose of his life to follow the Nazarene. He was not a doubter, but a man of mighty faith.

He was enabled to reach the large class of publicans and outcasts, and to bring them within the immediate circle of the teaching of Jesus. One of the first things he did after his call was to make a great feast, where Jesus and his disciples were invited to meet his former business associates. His experience gave him an opportunity to reach many who were in the greatest need of the salvation. For this reason he calls himself a publican, but none of the other call him so.

JAMES THE JUST:

In the Gospels, we find two apostles, hearing the same name of James. Mark locates the first as James, the son of Zebedee, and the second as James, the son of Alphaens. Matthew speaks about James, Joses, Simon, and Jesus as the brothers of Jesus who disapproved Jesus' works. This has resulted in creating confusion about these two apostles.

We find James, the son of Zebedee at Jairus' house, when the Lord has gone there to heal his son. Next we find him at the time of transfiguration. We also learn that he suffered martyrdom.



38. James

James the Just is regarded as the oldest among the apostles of Jesus. Paul clearly mentions him as one of the brother of Jesus. He says:

Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But others of the apostles saw I none, save James the Lord's brother. ²¹

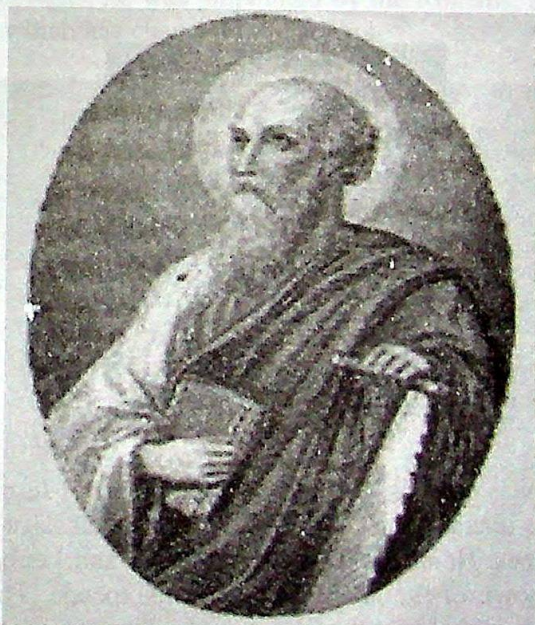
James was a well read man and fully acquainted the scriptures. He would remain reserved and quite. After crucifixion, he became the head of the Church at Jerusalem.

Jesus had four brothers and two sisters. While, we have not found the names of his sisters so far, we know the names of his brothers, given in the Gospels as James, Josses, Juda, and Simon. It is clearly evident that James was the real brother of Jesus Christ. ²²

In the early period of Jesus' ministry, he disapproved his works, but when he saw the risen Christ, he became a true follower of Jesus. It is probable that he asked his mother, Mary to intercede with Jesus to place him next to him in the hierarchy. After crucifixion, he met the other apostles, and disciples of Jesus Christ in the house of Peter.²³

Later, he was chosen to the head of the council at Jerusalem. In this capacity, he taught the people salvation through Jesus Christ. Paul visited him several times to submit a report of the work he had done to spread the message of the Saviour.

SIMON:



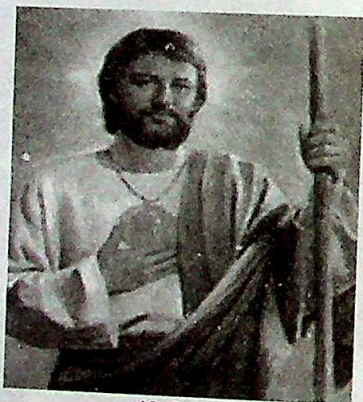
39. Simon

Simon, called Zealots is one among the twelve chosen apostles. All we know of him we get from his surnames, which class Simon as a prominent member of a well-known sect of Christ's time, called Zealots. They expected the new kingdom to be established by God, or his representative the Messiah. The Zealots were, in reality, militant freedom fighters set on vengeance against the Romans. They

expected a political Messiah. Galilee was the home of the party. Simon could easily see that such insurrections were failures. He believed in Jesus as the Messiah, and all his enthusiasm and patriotism were now centred in Jesus. It is most probable that he was the brother of Jesus.

JUDE:

There are seven Judas in the Gospels of the *New Testament*. There is Jude or Jude, who is mentioned as the son of James. There is one Jude, who is spoken as the brother of James, while there is another Jude, who is called the brother of Jesus. We have another Jude who is spoken as Judas of Damascus. We have also another who is mentioned as Jude of Galilee. Lastly, we have the well known betrayer, Judas Iscariot.



40. Jude

Jude was perhaps, one among the brothers of Jesus. In order to camouflage his identity, the compilers of the Gospels have given him at least three names. He is surnamed as Thaddeus and Lebbeus. Nothing is certainly known of the later history of this apostle. The only thing recorded of him is that he asked Jesus at the Lord's Supper, 'Lord how is it that thou wilt manifest thyself unto us, and not unto the world?' Jesus answered and said to him:

If a man loves me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. ²⁴

In the *Epistle of Jude*, he names himself as the servant of Jesus Christ. He speaks against the false teachers, who are lusty, sensual, and materialistic. He exhorts the followers of Jesus that they should earnestly contend for the faith which was once delivered unto the saints. He asks them to remember the words which were spoken before the apostles.

JUDAS ISCARIOT:

Latest researches show Juda Iscariot, as a renowned scholar, under whom the *Dead Sea Scrolls* were produced at Qumran. As the head of east Manasseh, he was a warlord who organised a militant group against the Romans, which came to be known as Zealotes. For his terrorist designs, he was pinpointed by the Romans, as Sacarius or the assassin, which has changed into Iscariot.²⁵



41. Judas.

Judas Iscariot was the last among the apostles. In the Gospel of John, he is spoken as the son of Simon. As such he can be counted among the nephews of Jesus Christ. Jesus had selected him because of the qualities which could make him a useful member among the apostles. But he yielded to the temptation and went to the chief priests to betray

his Master. When they heard him, they were glad and promised to give him money.

THE SECRET BOOK OF JUDAS:

The Secret Book of Judas has come to light and has been translated into several languages. According to the introduction written by Maxwell Selander, in 1945 fragments of Coptic writings on papyrus were found in earthenware jar in village Chenoboskion in Egypt. There fragments which included several Gnostic texts, came to be known as the *Nag Hammadi Library*. It includes *The Secret Book of Kerioth*. It appears that the Cainite sect held Jesus in extremely high esteem.

According to them, he did not play a villainous role at the time of the Crucifixion. On the other hand the whole act was a plot pre-arranged between Joseph of Arimathea, Jesus and Judas of Kerioth. The American Gnostic Church has published its translation into English in 1986. According to this Cainite text, Jesus had an active sex life with Mary Magdalene and faked his own crucifixion in collaboration with Joseph of Arimathea.²⁶

THE EPISTLE OF JOHN:

John, we know, is the author of the Gospel, which finds a prominent place among the four Gospels included in the *New Testament*. What he had to say, he had included in his Gospel. What was the need, which prompted him to write the first and the second Epistle? We have earlier hinted that all references to Mary Magdalene have been obliterated by the male compilers of the *Holy Bible*. We also know that, when all the disciples of the Lord were in disarray after his crucifixion, it was Mary Magdalene who assumed leadership of the group. She not only gave hope to the perplexed disciples, but informed them that the Messiah had given her specific knowledge about the things of which they were ignorant. One of the disciples had to ask as to whether the Lord was speaking in secret to this lady!

The examination of the two Epistles mentioned above reveal that it is the work of the beloved disciple or Mary Magdalene. She says:

*The Father manifested the word of life in the manifestation of his Son, whom we know as Jesus Christ. We must keep his commandments.*²⁷

She further addresses the disciples of the Lord as *little children*, and informs them by running away from the site of the crucifixion they had committed a grave sin. Not only had they abandoned the Lord, but conceded themselves from the authorities as well as the Jewish priests. But she gives them a hope:

*Beloved, let us love one another; for love is God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another.*²⁸

In the second *Epistle*, Mary Magdalene, gives salutation to the disciples of the Lord for walking in truth. She adopts the title of the *elect lady*, for she was elected to lead the disciples of the Lord at the moment, when they were in depression.²⁹

It appears that Mary Magdalene wanted to migrate from Jerusalem towards the west along with her son, Jesse. She informs them that she would not write with paper and ink, but speak face to face, as the *elected sister*.³⁰

11. The Holy Bible, John, 14:12-14.

12. Palouzet, *Secret Notes on the International Secretariat*, Boston, 1918, p. 59.

13. The Holy Bible, John, 1:45-49.

14. The Holy Bible, John, 20:26-29.

On Sunday, when he saw Jesus, he exclaimed, "My Lord and my God."



42. Mary Magdalene flying with children.

The painting of the two figures mentioned above is a very old one, and it is very difficult to find any information about it. It is a very old painting, and it is very difficult to find any information about it. It is a very old painting, and it is very difficult to find any information about it.

NOTES

1. *The Holy Bible*, Mark, 3:7.
2. *The Holy Bible*, Matthew, 10:6; John, 10:16.
3. In the Valley on the mountain, where the castle of Masseda stands, there was an Essene monastery. Jesus and John would often go there to meet the members of the Essene brotherhood. The Master would teach them wisdom and virtue. *The Crucifixion by an Eye-witness*, p.48.
4. *The Holy Bible*, Matthew. 10:1-4.
5. *The Holy Bible*, Luke. 6:16.

'He called unto his disciples, and of them he chose Simon, Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James, Simon, Jesus the brother, and Jesus Iscariot.'

6. *The Holy Bible*, Matthew. 10:2-4.
7. *The Holy Bible*, Corinthians. 9:5.

'Have we not power to eat, and to drink. Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas.'

8. *The Holy Bible*, Matthew, 6:17; Mark. 3:16; John, 1:42-44.
9. *The Holy Bible*, Mark, 1:29.
10. *The Holy Bible*, John. 1:43; 6:5; 12:21. Matthew. 10:3; Acts. 1:13. Levi, *The Aquarian Gospel of Jesus the Christ*, California, 2001, Chapter-164:30-31.

James suffered martyrdom, ten years after crucifixion in about 44 AD. This historical fact establishes that Jesus was put on the cross in about 33/34 AD. The date 44 AD., has been given at page 58, in the *Selected Notes on the International Lessons*, Boston, 1918 AD.

11. *The Holy Bible*, John. 14:12-14.
12. *Peloubet's Select Notes on the International Lessons*, Boston, 1918, p.59.
13. *The Holy Bible*, John, 1:46-49.
14. *The Holy Bible*, John, 20:26-29.

On Sunday, when he saw Jesus, he exclaimed, "My Lord and my God."

15. *Acta Thomae*, Syriac Text, IV, p.182; Salmond, *The Writings of Hispiclyptus*, Vol-III, p.131.
16. Cureton, *Ancient Syriac Documents*, London, 1864, Vol-XXII, p.141; *The Acta of Thomas*, edit. A F J Klijn, p.65; Montague, James, *The Apocryphal New Testament*, oxford, 1924.

Smith, Arthur Vincent, *The Early History of India*, Clarendon Press, oxford, 1904, pp. 204-205; Vaux, W S W, *Ancient History of Persia*, London, 1874, p.121; Matthew, P V, *Acta Indica*, Cochin, 1986, pp. 33-41. this discusses the three routes followed by Thomas during his three journeys to India. According to him, Thomas took the land route via Edessa, media, Sandaruk, and Sogdiana to Taxila, capital of Gandhara.

Imperial Gazetteer of India, Govt. of India Press, Calcutta, Vol-II, p.288. Takhat-Bhai is a town in north-west Pakistan, where a few inscriptions have been unearthed, referring to the year 47 AD when Gondaphares ruled.

17. Michael Geddes, *History of the Church of Malabar*, pp. 152-156. Philip, W R, *The Thirty Four Conferences Between the Danish Missionaries and the Malabar Brahman Christians in the East India*.

Smith, Arthur Vincent, *The Early History of India*, p.205. William Hunter in *the Indian Empire*, and Dorothy Whitelock in *the Anglo-Saxon Chronicle* mention that king Alfred to England sent offerings to the tombs of Thomas and Bartholomew in 833 AD. (Matthew, *Acta Indica*, Cochin, 1986, pp. 45-46).

18. George Trevelyan, *Summons to a High Crusade*, Findhorn Press, Scotland, 1986, p.93.
19. Qureshi, Molvi Muhammad Hamid, *Rahnuma-i-Taxila (Urdu)*, Govt. of India Press, Calcutta, 1924, p.144. the learned scholar, who served as Assistant Superintendent to the Archaeological Survey of India in 1924, has correctly translated the inscriptions, depicting presence of Thomas at Taxila.
20. *The Holy Bible*, Matthew, 9:9.
21. *The Holy Bible*, Galatians, 1:18-19.

22. *The Holy Bible*, Mark, 6:3.
23. *The Holy Bible*, Acts, 1:12.
24. *The Holy Bible*, John, 14:22-23.
25. Lawrence Gardner, *Bloodline of the Holy Grail*, Shaftsbury, 1996, pp. 50-51.
26. *The Secret Book of Kerioth*, edit. Maxwell Selander, translated by Mohammed-al-Mustafa and Francis Bendik, Abrasax Book, Corpus Christi, Texas, 1989, 1994.
27. *The Holy Bible*, The First epistle of John, 1:8; 2:3.
28. *The Holy Bible*, The First Epistle of John, 4:7-12.
29. *The Holy Bible*, The Second Epistle of John, 1.
30. *The Holy Bible*, The Second Epistle of John, 13.

APOSTLES AMONG WOMEN

"Tell us the words of the Saviour, since you know them and we do not."

The Gospel of Mary.



43. The Women Apostles.

Most of the historical figures in the Jewish and the Christian scriptures have one thing in common; they are all men. It is intriguing that God trusts, and sends only males with authority to give his message. During the long span of five thousand years, God did not consider it fit to repose his trust in a woman. God is referred by Jesus as his Father, which shows that God is also a male.

With this short introduction, we come to identify the first twelve disciples of Jesus. According to the Church tradition, the first group consists of Simon Peter, the Man of Rock, Andrew, Peter's brother, James and John, sons of Zebedee. The second group consists of Philip, Bartholomew or Nathanael, Thomas and Matthew, the Publican. The third group consists of James, the three named Apostle, Jude or James, Simon the Zealot and Judas Iscariot, who is nicknamed as the traitor. There is deep mystery in these names. Is there any affinity between Simon the Zealot and Lazarus? Are they one and the same person? What about Jude? Is he one of the brothers of Jesus? Anyhow, one thing is certain that they all appear to be males, except the Beloved Disciple John, who in reality is a female! We will discuss this issue later. What about the female disciples in the next group of seventy apostles which were appointed by Jesus for house to house missionary work.

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, the harvest truly is great, but the labourers are few. Go your ways: behold; I send you forth as lambs among wolves.¹



44. Mary Magdalene and Jesus.

We feel that as many women loved and followed Jesus, it is certain that among the seventy apostles mentioned by Luke; there would be certainly several women apostles. In *the Gospel of Philip*, it is recorded:

There were three who always walked with the Lord: Mary, his mother, and her sister, and Magdalene, the one who was called his companion. His sister and his mother and his companion were each a Mary.

According to the Indian mythology, the word 'companion' means consort, who is the *Shakti* or the source of power for the god. In this context, Mary Magdalene is the real source of power for Jesus, as is the goddess Parvati for the god Shiva.



Shiva and Parvati.

When we speak of Mary Magdalene as the spiritual consort of Jesus, we mean that both of them had bound themselves in wedlock. They were married to each other. It is for this reason that, the *'Lord used to kiss her often on her mouth'* in presence of all his disciples.



45. Jesus and Mary Magdalene.

THE WOMEN OF SAMARIA:

After having baptised more disciples than John, Jesus departed again into Galilee. He had to go through Samaria, which was called Sychar. There is Jacob's well in the city. Jesus being wearied with his journey sat on the well at about the sixth hour. At that moment, a woman of Samaria came to the well to draw water. His disciples had gone away into the city to buy meat. He was both hungry and thirsty. He asked the lady to give him some water to drink. But the woman refused to oblige saying that the Samaritans had no dealings with the Jews. Jesus told her that she was neither aware of the gift of God nor of living water, which can quench thirst for ever. Hearing Jesus, she requested him to give her the water that she shall never thirst.



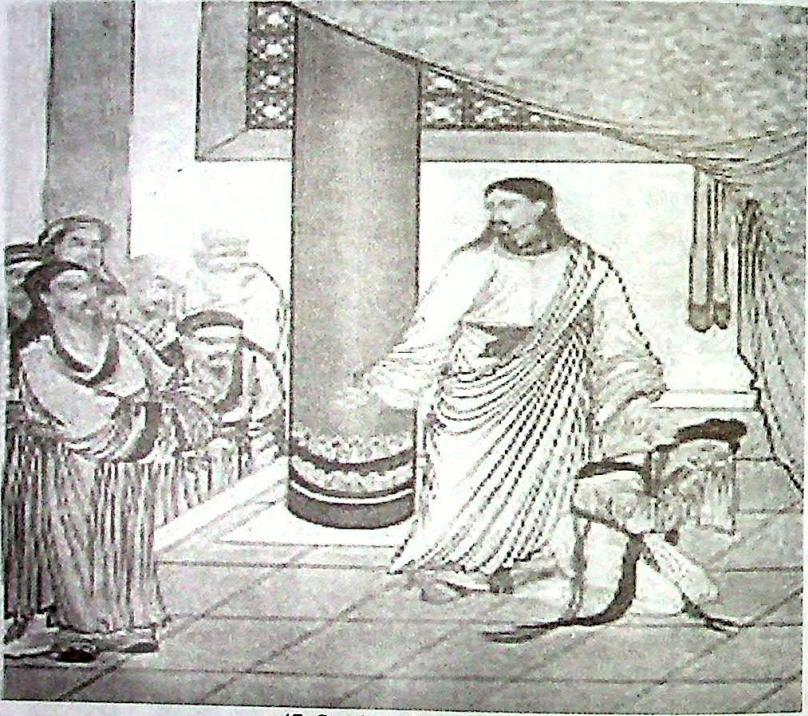
46. Jesus and the woman of Samaria.

Jesus told her to call her husband to come near the place. But the woman said that she had no husband. Then Jesus told her that she already have had five husbands. The woman felt puzzled to hear this truth about her past life. She now believed that Jesus was a prophet.

In the meanwhile the disciples who had gone to market to obtain meat came back and saw Jesus talking to the Samaritan woman. The woman then left her water pot near the well and went her way into the city. Then the disciples prepared the dinner and requested him to eat meat dishes. But he told them that he had to finish his work. In the meanwhile many of the Samaritans came along with the woman and

requested him to be their guest for two days. All of them, with one voice, testified that indeed Jesus was the Saviour of the world.²

STONING OF A WOMAN:



47. Stoning of woman.

In his sermon in the mount, Jesus revealed the spiritual aspects of the seventh, eighth and tenth commandments. He said that love is the power of God that binds two souls in the marriage tie, and makes them one. It is to be born in mind that all other unions are but bonds of straw, and they who live in them commit adultery.³

Early on the morning, Jesus came into the temple. Many people came to hear him, which included the Pharisees and scribes also. As he sat down, the audience swelled, and he started his lecture. At that very moment, the Pharisees brought a woman before him, crying that she had committed adultery. They dragged her in the middle of the crowd so that each person could stone her with stones.

When Jesus questioned the Pharisees as to cause of such a cruel attitude towards the woman, they said:

*Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us that such should be stoned, but what sayest thou?*⁴

The Pharisees in reality were a sect full of hypocrisy and egotism. They were conservative and rigid in observing the Mosaic Law. They would care little for the real purity of heart. Jesus had often reproached them by saying:

Take heed and beware of the leaven of the Pharisees and of the Sadducees.

By asking him to interpret the law, concerning adultery, they intended to involve him in the religious controversy and then accuse him. But Jesus stooped down, and with his finger wrote something on the ground.⁵ But when the priests demanded reply to their question, he said unto them:

He that is without sin among you let him first cast a stone at her.



48. Jesus questions the Pharisees.

When he had said this utter silence prevailed among the audience. Jesus closed his eyes, and sat in silent thought. Being convicted by their own conscience, all the people including the crooked Pharisees had gone out of the temple court. When Jesus opened his eyes and saw the woman all alone, he said unto her;

*Woman! Where are those who had accused you?
Was there not a single person to condemn thee?*

She replied that no man had condemned her. Then Jesus told her:

*Neither do I condemn thee.*⁶

Certain fiction writers have unnecessarily connected this condemned woman with Mary Magdalene, who in reality was the temple priestess

in her father's temple at Magdala. As such, connecting her name with the sinner is ridiculous.

JESUS VISITS RACHEL:

Jesus went alone across the hills of Galilee and after some days reached the coast of Tyre. He stayed in the home of Rachel who was the sister-in-law of Jude, for a few days. Rachel told the news about Jesus to her friends and neighbours. Many people thronged her home to see Jesus.

A Grecian woman of Phoenicia came to see Jesus with her young daughter, who was obsessed. She said, *'O Lord! Have mercy on my home. My daughter is obsessed, but I know that you alone can free her of obsession.'* But Rachel intervened to say that Jesus had not come to Tyre to heal but had come to talk with God beside the sea. Hearing this, the Grecian woman fell down at his feet and implored the Lord to save her daughter. Seeing her faith, he said to her, *'According to your faith so let it be.'* Leaving her daughter at the feet of Jesus, the woman went her way. When she returned back, she found her daughter completely healed.⁷

Then he went through all Decapolis and preached among the people. Then he went to Gandhara, and many welcomed him. He also visited the house of Chuza, steward of the house of Herod Antipas. His wife Joanna was among the sincerest devotees of the Lord. After eating food at a meal, he went aboard the royal ship with Chuza. They crossed the sea, and reached Capernaum. When people learnt that Jesus was at home, they came to welcome him. In just a little while his apostles came, and told him all about their journey over Galilee. He felt pleased and blessed them.

RAISING OF THE WIDOW'S SON:

There lived a poor widow in Nain, a city in Judea. Once Jesus visited this city and many of his disciples went with him. When he reached the gate of the city, he saw a dead body being carried out for burial. He saw many people with an old lady, who was crying and weeping for her dead son. On enquiry, Jesus was informed that she was a widow and her source of support was her only son, who had died.

This tragic scene touched his heart and he had compassion on her. He came and touched the bier and said:

Young man, I say unto thee, Arise.

The dead person sat up and began to speak to his mother. All felt astonished and glorified God for having sent a great prophet among them. This news spread like wild fire throughout all Judea and the regions around it.⁸



49. Raising the Widow's Son.

APOSTLES AMONG WOMEN:

Jesus went throughout every city and village of Judea, preaching and showing the glad tidings of the kingdom of the God. His twelve apostles were always with him. Luke tells us that besides the above certain women would also accompany him. Those women had been healed of evil spirits and infirmities by him.⁹ Prominent apostles

among women were Mary Magdalene, the spiritual consort of Jesus, her sister Martha, and Joanna, the wife of Chuza, and Susanna. Besides the above, there were many others, which ministered unto him of their substance.¹⁰

Mary, the Mother and James, Simon and Jesus, the brothers of Jesus would also come to him some times and accompany him.¹¹ He told the multitude that whosoever shall do the will of God: *The same is my brother, and my sister, and mother.*¹² They also heard him saying that *in the kingdom of God there is neither rich nor poor, free nor bond, male nor female, all are equally the sons and daughters of God.*

We have to search the apostles among women:

1. Mary, the wife of Joseph.
2. Mary, the wife of Cleophas.
3. Mary Magdalene, the spiritual consort of Jesus.
4. Martha, the elder sister of Mary Magdalene.
5. Joanna, the wife of Chuza, Herod's Heward.
6. Susanna, the daughter of the former Chazan of the Nazareth.
7. The Samaritan woman.
8. The woman charged with adultery.
9. Agaman, the widow of Damascus.
10. Ruth, sister of Lazarus and wife of Asher-men, a Pharisee.
11. Peter's wife.
12. Miriam, the singer.
13. Mary of Bethany.
14. Mary, the Mother of Mark.
15. Mary, the Mother of James.¹³
16. Elizabeth, the daughter of a wealthy Jew of Tiberias.
17. Martha, the elder sister of Peter.
18. Nasanta, the daughter of Elman.
19. Milcha, a cousin of Thomas.
20. Celta, the daughter of a Roman centurion.
21. Rebecca, the daughter of Joseph of Arimathea.

22. Julia.
23. Priscilla.
24. Aquila.
25. Andronicus.
26. Junia.

Besides Peter's wife, her mother was also Jesus's disciple. When he was in Galilee, Peter's wife came to invite him to her house in Capernaum. Her mother was sick, and Jesus touched her as she lay upon her bed. He spoke the *Mantara*, and she was healed instantly. She arose and ministered to Jesus, Andrew, James, and John. ¹⁴

JAIRUS AND HIS YOUNG DAUGHTER:

In about 28 AD., Jesus was returning from Gerasa on the eastern coast of the Sea of Galilee, where he had left the restored and redeemed demoniac to tell story throughout that region. The multitude from Capernaum had rushed down to the shore in the early morning at the first sight of the boat returning with Jesus and his disciples. As soon as he had landed, they gathered about him and welcomed him. One of the elders, or presiding officers elected to have charge of all synagogue affairs. They formed the local tribunal, they convened the assembly, preserved order, invited readers and speakers, managed the schools connected with the synagogue. Jairus must, therefore, have been one of the more prominent Jews of the city.



50. Raising of Jairus' Daughter.

He rushed among the crowds, pushing his way till in his eagerness he found Jesus, and fell at his feet, dropping upon his knees, and bringing his forehead to the ground, the oriental method of reverence and worship.

Jairus had doubtless seen and heard much of Jesus, for many notable miracles had been wrought in Capernaum. He had very good reason to be convinced of his power, and accordingly expresses unhesitating faith, so far as the words of his prayer go. Yet we never read before this that Jairus was a disciple. Never, till the hand of death seemed laid on his daughter, had the father yielded full homage to Christ.

Thus bowed down, Jairus besought him greatly, because of the urgency of the case.

My little daughter lieth at the point of death. I pray thee, come and lay thy hands on her that she may be healed, and she shall live.'

We now see Jesus and Jairus pressing their way as urgently as possible toward the house where the dying girl lay. "After him went the twelve, and a vast crowd eager to see another wonder. The crowd pressed around him, leaving him scarce space to move, or even to breathe." There was intense interest in every case of healing, both because they at any time might need his help. Just as they are ready to go on their way, messengers come from the ruler's house telling:

Jairus, thy daughter is dead; Why troublest thou the Master any further?

This seemed to settle the question, for hitherto only one instance of raising the dead, so far as we know had occurred. Jesus separates himself from the crowd and from most of his disciples, and with Jairus, and Peter, James, and John, draws near to the house. As they approached the house Jesus heard piercing shrieks, and loud, high, prolonged quavering wails of mourning. When Jesus had entered the house he said to the mourners:

Why make ye this? The damsel is not dead, but sleepeth.

It was natural that he should so speak here, also, because he proposed to restore her immediately to life. They were so sure that the girl was really dead. They did not perceive that Jesus was speaking figuratively from the knowledge of what he intended to do.

Jesus immediately sent all mourning friends, and the hired mourners, out of the room, for their presence was a hindrance to the spiritual good of the family. Then Jairus, the girl's mother and the three disciples all went with Jesus into the room where the child was lying. He took the damsel by the hand. Jesus usually touched those he healed, in order to express his personal sympathy, and to show that the power came from him.

Jesus said to her, Damsel, arise?

Straight away the damsel arose and walked, showing the completeness of the cure, without a long period of convalescence. And they, especially her parents were astonished with great astonishment. He asked her parents to give something to her to eat. ¹⁵

THE SYROPHENICIAN WOMAN:

The opposition of the Pharisees became so great that it seemed wise for Jesus to leave his home at Capernaum. Accordingly he went westward to the Mediterranean, into the region of Tyre and Sidon, on the coast. The journey was not long, as Tyre is only about thirty-five miles, and Sidon fifty-five miles, from the Sea of Galilee. The population was heathen, but an active, commercial, and manufacturing people: wealthy, luxurious and dissolute.

Jesus entered into a house, and would have no man know it, because he had gone there for safety and repose. But he could not be hid. There would certainly be those who had heard of Jesus, and his wonderful cures, and others who had seen him.

A Syrophenician woman had a daughter who was possessed with an unclean spirit. Matthew says she was grievously vexed with a demon. The torment of this disease may be learned from the description of similar cases. One such, a boy, is described as often falling into the fire, and often into the water. The spirit makes him dumb *and where so ever he taketh him, he teareth him, and he foameth, and gnasheth with his teeth, and pineth away.*



51. Syrophenician Woman.

The mother learned that Jesus was in house and begged him to save and cure her daughter. And she went away unto her house, and found the child lay upon the bed, and the demon gone out.

Great was the blessing brought to this mother by her faith in Jesus and in God! Her home was transformed from perpetual gloom into love, friendship, hope, and life. Her daughter "was no longer furious in passion, worn with hysteria, helpless in epilepsy, raving in blasphemy and invective; but was a sweet, pure, healthful maiden, the hope and joy of her mother." But also in the mother she was one of the transforming spiritual lives, with new vision, new ideals, new hopes, and new usefulness.

Jesus and his disciples left the vicinity of Tyre and Sidon on the Mediterranean, and went to the other extreme, eastward beyond Jordan and the Sea of Galilee.¹⁶

JESUS AND THE CHILDREN:

Jesus and his disciples were walking from Galilee toward Jerusalem on the road east of the Jordan in the Perea country. On the way they rested in the house of a Pharisee, where there was an earnest discussion. At or near the house as he was departing, mothers brought there young children to Jesus asking him to bless them. Jesus was walking toward the way when the rich young man came running to him to find eternal life.

There must have been something very attractive about Jesus in his personality, the beauty of his spirit, the charm of his conversation, the love he bore to all. Without doubt he was tasteful and neat in dress, courteous in manner, gentle, cheerful, and social, a delightful friend and companion, the ideal man, not only in character, but in manners. That he should touch them. To impart a blessing on them, by putting his hands upon them and praying. The prayer and touch of Jesus would have real power, and would be an influential memory all their lives.



52. Jesus and the Children.

His disciples rebuked those that brought them, found fault with them, and bade them keep away. They probably thought it beneath Jesus' dignity, and that he ought not to stop his important teachings merely to bless a few children. Jesus was in the midst of a most solemn and important discourse to older people and the disciples did not wish him to be interrupted by children.

But Jesus rebuked the disciples with indignation. He was much displeased. For the children's are the ones that can best be trained for the kingdom of the heaven. The mothers are the ones who can best

guide and teach them. Jesus said to his disciples, that he wanted the little children, and the children needed him. Children may know that they are welcome, for they have a special invitation from Jesus. Then he took them up in his arms, put his hands upon them, and blessed them, a blessing they could never forget.¹⁷



53. Jesus rebuked the disciples.

MIRIAM SINGS A SONG:

The work of Jesus in the land of Galilee was done, and many came to receive a benediction from him. On this occasion, Miriam sang:

*All hail the Day Star from on high!
 All hail the Christ whoever was, and is, and evermore shall
 be!
 All hail the darkness of the shadow land! All hail the dawn of
 peace on earth!
 All hail the triumphant king!
 All hail the broken cross!
 All hail the triumph of the soul!
 All Elijah! Praise the Lord forevermore. Amen!*

After hearing this song, Jesus and Mary Magdalene went to Jerusalem to celebrate the Jewish feast. He was accompanied by his mother, Mary, the Mother of his two disciples and Mary the wife of Zebedee.¹⁸

SICK WOMAN HEALED BY THOUGHT:

One day, Jesus left the synagogue, at evening and went up to the sacred grave. All turned their faces towards the holy mount and prayed. As Jesus sat in silent mood, a voice of soul spoke to his soul imploring help. Jesus saw a woman on a couch in sore distress, for she was sick nigh unto death. As she could not speak, she in her heart called Jesus for help.

Jesus did not speak, but like a flash of light, filled her body with life. She was healed completely, and joined her kindred while they prayed. All felt astonished but Jesus said that the greatest power in heaven and earth is thought.¹⁹

JESUS ADVISES RUTH:

Ruth, the sister of Lazarus got married with Asher-ben, who was a Pharisee of strict mien and thought. He worked as a keeper of an inn in Jericho. While he did not like Jesus, his wife Ruth was very devoted to the Saviour. Soon after marriage, differences arose between the husband and wife. While Asher-ben was conservative, Ruth was of liberal temperament. As such, both started quarrelling with each other. One of the main sources of friction between the two was the devotion, which Ruth expressed towards Jesus. The net result was that the husband burnt with jealousy. In a fit of anger, he drove her out of his home. She came to the house of Lazarus, in Bethany.

Jesus had gone to Hebron with his three disciples and stayed there for seven days. While on his return journey, he came into the home of Lazarus to see Martha and Mary. He found Ruth very sore and distressed due to the family conflict. She told Jesus that even if her husband kills her physical body, she cannot kill her soul which is a dwelling place of her master. After telling Jesus her sad story, she sought his advice. Jesus told her that her husband was not willingly at fault because his zeal for his religion was intense. As such, she must show tolerance to the views of her husband. It will take a long time for

light to break into the shell of prejudice. As such, she must try to learn patience. Jesus also advised her to go to her husband and refrain from harassment in her speech.²⁰

GO TO THE LOST SHEEP:

Jesus commanded his apostles to preach among the common people rather than among the upper classes. He told them to go to the lost sheep of the House of Israel.²¹ He advised them to take nothing for their journey in the shape of clothing, food or money, but remain ready always for their pedestrian march into different lands.²² Every one was directed to have a staff, and be shod with sandals.²³ He told them that he was sending them of hazards and their position was just like sheep in the midst of wolves. He cautioned them that they will be caught and charged with before councils and Synagogues. He also cautioned them that as his mission was universal his disciples will be brought before governors and kings, and put to death. He told them that 'when they persecute you in the cities you flee into another.'²⁴



54. Go to the lost sheep.

As Jesus had himself travelled in far-off lands, he gave full guidance to the apostles, and explained minute details of hazards in long journeys.

At the same time, elaborate instructions were given and a code of conduct was prescribed for them. Some of the instructions quoted below are an ample proof of the fact that Jesus forewarned them about travel hazards:

And as ye go, preach, saying, the Kingdom of Heaven is at hand. Provide neither gold, nor silver, nor brass in your purses; No scrip for your journey, neither two coats, neither shoes, nor yet slaves; For the workman in worthy of his meat.²⁵ And into whatever city or town, Ye shall enter, Inquire who in it is worthy: And these abide till ye go thence; Behold, I send you forth as sheep, in the midst of wolves; Be ye therefore wise as serpents, and harmless as doves.²⁶

After having selected his apostles, Jesus appointed other seventy also and sent them in group of two and two, into other cities and places. He expected to visit all these in near future. He assigned different duties for his twelve apostles, and for his seventy disciples.

Jesus Christ spoke about the Kingdom of God, and the Kingdom of heaven, which embodies the same idea. The nature of the kingdom as a spiritual society is clearly indicated in his teachings. It is neither synonymous with the Jewish theocracy, nor with an earthly empire. The Kingdom of God is within us, he declared to his disciples and through them to the humanity.²⁷

VERDICT:

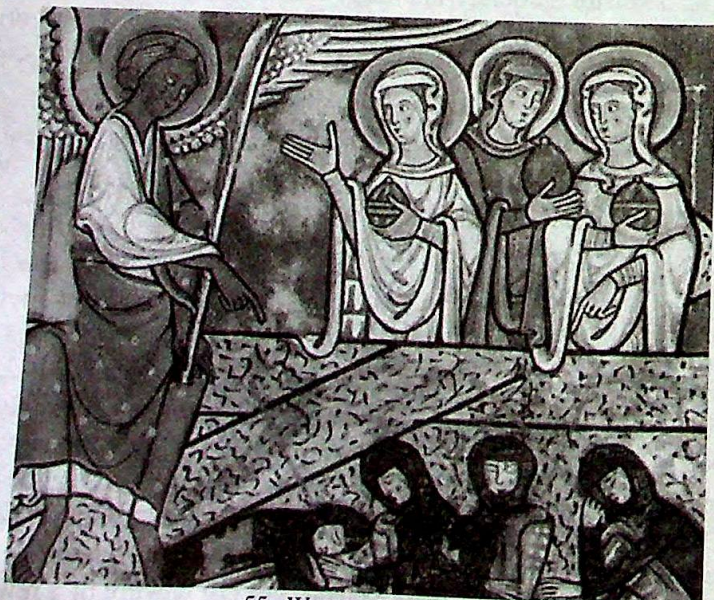
From the beginning, the women disciples of the Jesus, including Mary Magdalene, Martha, Joanna and Susanna had accompanied the Lord and supported him. Among the other women disciples of Jesus mention may be made of Salome, Ruth, Miriam, Julia, Priscilla and Junia who remained loyal and faithful to him even after his crucifixion. We cannot ignore the noble character and sincerity of the women disciples, as compared to the insincerity and cowardice of the men disciples of Jesus. While the women disciples remained firm in their loyalty to the Master, his male disciples deserted him in fear and fled away to save their lives. As such, they have lost their claim to hold the noble status of the apostles. Those desert their Master, are not worthy of a reward.

We have to remark that in the eyes of God, both males and females are equal in the spiritual hierarchy. Jesus had declared it to his devotees and disciples that the Kingdom of God was open to the sons and daughters of God without any distinction. He has said:

Ye (male or female) continue in my word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free.²⁸

We believe that there were outstanding women apostles in the days of Jesus Christ. The Holy Bible clearly testifies that belief. Paul while commanding Phoebe to receive and assist lady saints, like Priscilla, Aquila, and Mary informs her that there are a number of woman apostles in the Christian Church, in his period and *these were woman apostles during the period of Jesus also*. Among them, he makes a special mention of Andronicus and Junia. As this testimony of Paul, settles the issue for ever, we are happy to quote the relevent verse from *the Holy Bible*:

Salute Andronicus and Junia who are of note among the apostles, who also were in Christ before me.



55. Women disciples.

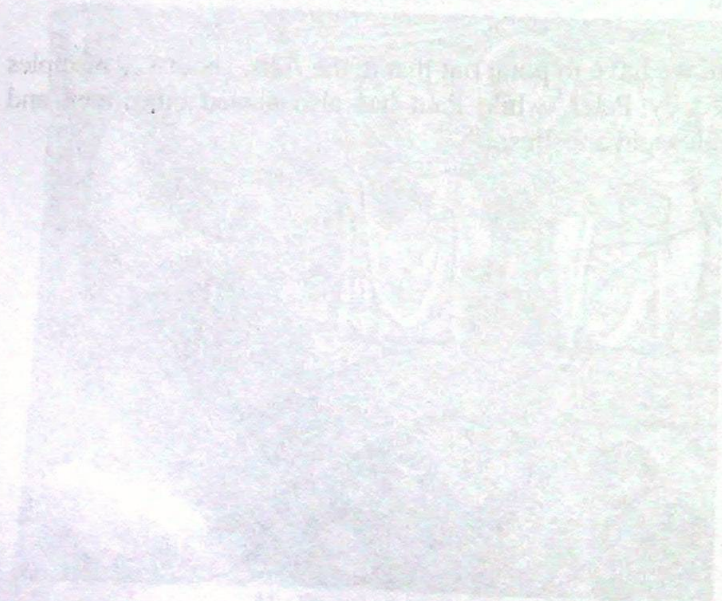
It is amazing that he makes mention of Phoebe as *our sister* and asks her to receive and assist, the following women saints, disciples and apostles:

1. Priscilla.
2. Aquila.
3. Achaia.
4. Mary.
5. Junia.
6. Amplias.
7. Urbane.
8. Stachys.
9. Herodi.
10. Narcissus.
11. Tryphaena.
12. Tryphosa.
13. Persis.
14. Julia

In conclusion, we have to point out that in the Acts, about 120 disciples are mentioned by Peter, while Paul has also named other men and women disciples and apostles.



56. Apostle among women.



NOTES

1. *The Holy Bible*, Luke. 10:1-3.
2. *The Holy Bible*, John. 4:1-4.
3. Levi, *The Aquarian Gospel of Jesus the Christ*, Chapter-98.
4. *The Holy Bible*, John. 8:4-5.
5. "He made a figure on the ground and it placed the number of a soul"

Levi- *The Aquarian Gospel*, Chapter-134.

6. *The Holy Bible*, John 8:11
Jesus Said:

'I condemn you not; go on your way in peace and sin no more.'

The Aquarian Gospel, Chapter 134.

7. Levi, *The Aquarian Gospel of Jesus the Christ*, California, reprint, 2001, Chapter-123:13-22.
8. *The Holy Bible*, Luke. 7:1-17
9. *The Holy Bible*, Luke 8:1-2
10. *The Holy Bible*, Luke 8:3
11. *The Holy Bible*, Matthew 12:46-50
12. *The Holy Bible*, Mark 3:35
13. *The Holy Bible*, Luke, 10:38-42; Matthew, 27:56; mark, 15:40; Luke, 24:10; mark, 16:1; Luke, 10:38; acts, 12:12; John, 11:5.

'Martha and Ruth serve the guests in a feast given by Lazarus.'

The Aquarian Gospel, Chapter-159.

14. Levi, *The Aquarian Gospel of Jesus the Christ*, California, reprint, 2001, Chapter-14.
15. *The Holy Bible*, Mark 5:22-43.
16. *The Holy Bible*, Mark 3:1-37.
17. *The Holy Bible*, Matthew, 19:13-15; Mark, 10:13-16; Luke, 18:15-17.
18. Levi, *The Aquarian Gospel of Jesus the Christ*, California, reprint, 2001, Chapter-161.
19. Levi, *The Aquarian Gospel of Jesus the Christ*, California, reprint, 2001, Chapter-84:14-22.

20. Levi, *The Aquarian Gospel of Jesus the Christ*, California, reprint, 2001, Chapter-77.
21. *The Holy Bible*, Matthew, 10:6.
22. *The Holy Bible*, Luke, 10:2-10.
23. *The Holy Bible*, Mark, 6:8-9.
24. *The Holy Bible*, Matthew, 10:16-23.
25. *The Holy Bible*, Matthew, 10:9.
26. *The Holy Bible*, Matthew, 10:28.
27. Fida Hassnain and Dahan Levi, *The Fifth Gospel*, Srinagar, pp. 101-102.
28. *The Holy Bible*, John. S: 31-32.
29. *The Holy Bible*, Romans, 16.

MARY MAGDALENE

"Surely the Saviour knew her very well for this reason he loved her more than us."

The Gospel of Mary



57. Jesus and Mary Magdalene

Shrouded in the mist of time, the holy name of Mary Magdalene - the queen, priest, consort, wife and mother has been intentionally obliterated in the four authorised Gospels. However latest researches show her not only as the most beloved disciple of Jesus but the chief among the women apostles of the Lord. It is amazing that in the second *Epistle of John*, she is spoken as the *elected lady* and the *elected sister*.

According to the traditional sources, Mary of Magadha was the daughter of Jared, the Hasnonian, who was the high priest of Ephesus, and had several disciples and students. He taught his students, the sacred scriptures as well as the Mosaic Law. Among his daughters may be included Martha. Jesus first met her at the esoteric school in Magadha, and since her first meeting, she always remained attached to her Lord, as a consort and the mother of his two children. It is historical fact that Mary Magdalene was the most prominent women apostle of the Lord. Her name shines as the first in the list of witnesses. Clearly Jesus and Mary Magdalene had a special relationship, which will be discussed in subsequent page.

GODDESS IN THE GOSPELS:

In the Hindu mythology, the consort of a god is a goddess, termed as *Shakti*. The *Devi* controls the energy or power of the *Deva* or god. These *Shaktis* are the support and source of powers exercised by the Hindu gods.¹ Those who pay their supreme worship to these *Shaktis* are known as *Shaktas*, who are divided into two sects, namely the left-handed and the right-handed. The goddesses especially Durga, the consort of Shiva is the supreme object of worship among the *Shaktas*. The *Tantras* described in detail the ceremony wherein the goddess is propitiated with wine, fish and the sacred *Mythuna*.²

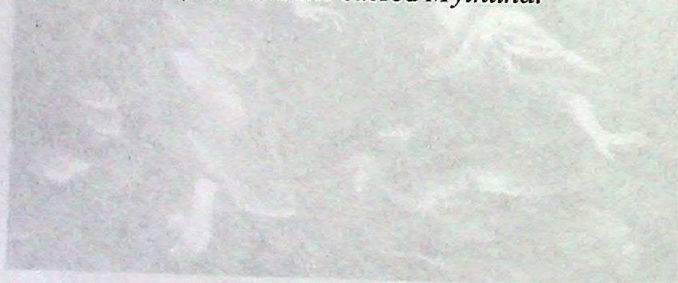


Fig. 1. Mary Magdalene

Shrouded in the mist of time, the holy name of Mary Magdalene - the queen, priest, consort, wife and mother has been maliciously obliterated in the four authorized Gospels. However latest researches show her not only as the most beloved disciple of Jesus but the chief among the women apostles of the Lord. It is amazing that in the second Epistle of John, she is spoken as the elect lady and the elected sister.

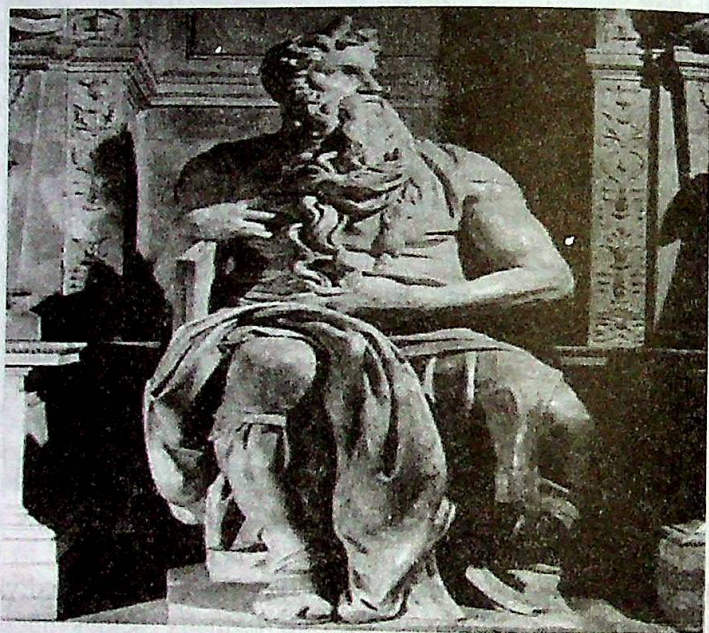


58. Shiva and Parvati.

In the Hindu mythology, the *Deva* or the *Devi* means the divine man and the divine woman. They are not ordinary beings but spiritual beings, but they eat, drink, and cohabit. Whatever power the *Deva* possesses, that is through the *Devi*, who is called *Shakti*. Everything is the active play of a female active principal or briefly speaking, the consort of Rama was Seeta, that of Buddha was Yasodhara, and that of Krishna was Radha. The Hindus worship their *Devas* by the side of their *Devis*, because the ultimate power is bisexual, portrayed through the divine couple.

It can not be denied that both the Mother Mary and Mary Magdalene represent goddesses, who served as priestesses in the Jewish temples. In comparison to the male prophets, they were the female prophetesses, who were required to provide support and energy. There is a woman behind the mission of every man. Abraham obtained support and power through Hajar. So is the case with Moses, who received guidance from Miriam. She is termed as the prophetess; the sister of Aaron in the *Old Testament*.³ It is fact of history that Miriam was the founding prophetess of Moses life and the prophet hood of

Moses, depended on her support. When Moses, got attracted towards the Ethiopian woman, Miriam spoke against Moses.⁴ A time came, when God became angry with him and ordered him to migrate far away to the mountain Nebo in the land of Moab, over against Bethpeor.⁵



59. Moses

Among the prophets of the Semitic races, from Abraham down through the ages, there was always a woman to complete the course of their holy mission. Without the closeness of Jesus with his spiritual consort, Mary Magdalene, and without the friendship, he had with Martha, Ruth, Miriam, Julia, Junia, Salome, Joanna and other women disciples, the beautiful picture of the Master's life would be incomplete.

BETROTHAL OF JESUS:

Jesus belonged to the royal house of David. His parents were naturally concerned to see this lineage perpetuated. According to the Jewish custom, he was fit to marry a girl from any notable family at the age of thirteen. Even as a child, he had attained fame, and was known as a marvellous child: *God himself speaking by the mouth of this infant.*

When Jesus or Issa had attained the age of thirteen years, it was the epoch, when an Israelite should take a wife.⁶

His father was not a rich man but his mother was most respected for her virtues as the temple priestess. Jesus had visited Egypt and learnt all the sacred scriptures. He had also obtained information about the Egyptian gods and goddesses. He had also attained experience of sea travel in the ship of his uncle, Joseph of Arimathea. The net result was that his home in Nazareth became a meeting place of several noble and rich families, who desired to make him their son-in-law. Several damsels and young girls got infatuated in love for him. He was handsome, gentle and angel-like. His parents Joseph and Mary were very particular to get their first son, married in a noble family to perpetuate the line of David. As such, they wanted to get him married against his wish. In the manuscript of the Himis monastery, Leh, Ladakh, found by Nicolas Notovitch, it is mentioned that at the proposal of marriage, he decided to leave his father's house in secret⁷ It implies that, he was not read to marry the maiden, selected by his parents for him. Later, during his travels in India, when he reached Magadha he met Mary Magdalene and both of them decided to marry on their return to the Holy Land.

We know from the writings of Thomas that Mary Magdalene was in India with Jesus. In the Bible of the "*Church of the East*" Thomas wrote about Jesus early years in India. Jesus and Mary Magdalene were at Universities in Magadha, a city which by now surpassed even Taxila in Fame. At its height, Taxila boasted one thousand schools and ten thousand students from every where in the known world, but as Magadha rose in Fame, Taxila faded.

The standard curriculum in those days included fifteen courses ranging from *Jyotisha* (astronomy) and philosophies, to geometry, surgery and preparation of medicines and potions (*Ayurvedas* from magi instructors), languages, logic, written expression, art, trade, government, business and management skills needed for young men and women who were expected to rule kingdoms and be priests and leaders anywhere in the world. Women also had courses in home skills and management. These elite women had more freedom and more education than most women in the world today will ever know. They were expected to sit as equals and "co-administer" with their husbands,

even to the point of planning battles and leading armies if their husbands should fall! Many women gained their immortal fame by saving and managing kingdoms in this way. Jesus and Mary Magdalene also mastered training to become High Priests in the Zoroastrian tradition, as the *Vedas* were not part of these curriculums.

Another manuscript was located by Swami Abhedananda. There is a variation between the two manuscripts in describing the betrothal ceremony of Jesus by his parents. *The Life of Saint Issa* mentions that when Jesus had attained the age of thirteen years, many rich and noble families, approached his parents desirous of having for a son-in-law the young Issa. Then, it was that Issa left the parent's house in secret.⁸ His parents had desired to fulfil their moral obligation to arrange betrothal of Jesus, to perpetuate their line of David. But he departed on his first journey towards the east.

JESUS FORGIVING SIN:

In about early 30 AD., while Jesus was preaching the Gospel in one part of the city of Capernaum, a young man was lying sick and tormented with paralysis. His four friends had the faith that made them willing to help a sick friend. They brought the sick man in a stretcher, in front of Jesus. The excited audience were pressing hard to see what Jesus would do. Seeing their faith, Jesus said to the sick:

Son, be of good cheer; Thy sins are forgiven.

Immediately, this sick young man arose, and went forth on foot to his house. His faith had saved him.⁹

MARY ANOINTED THE LORD:

In June 29 AD., Simon, the Pharisee, who lived in Bethany, arranged a feast in honour of Jesus in his house. For his great guest, the host had prepared several meat delicacies. Jesus was reclining on the oriental divan after the Roman manner. He had not yet finished the meal, when a young lady came into the house. She knew that Jesus sat at meat in the house of Simon. She came into the room, bringing an alabaster box of perfumed ointment. She stood at his feet, with tears in her eyes. When tears fell on his feet, she wiped them with the hairs of

her head. She kissed his feet and massaged them with the perfumed ointment.



60. Mary anointed the Lord.

The host was totally ignorant about the sacred ceremony of anointing a future of Messiah by the Bride. Without understanding the significance of this ceremony, became angry with the young lady. He thought within himself that if Jesus were a prophet, he would not have allowed her to touch his body, for she was a sinner. When Jesus visualised the haughty discourtesy of the master of the house, he said:

There was a certain creditor which had two debtors: the one owned five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, thou hast rightly judged. And he turned to the woman, and said unto Simon, sees thou this woman? I entered into thy house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet

*with ointment. Wherefore I say unto thee, her sins, which are many, are forgiven: for she loved much: but to who little is forgiven, the same loved little. And he said unto her, thy sins are forgiven. And they that sat at meat with him began to say within themselves, who is this that forgive the sins also? And he said to the woman, thy faith hath saved thee; go in peace.*¹⁰

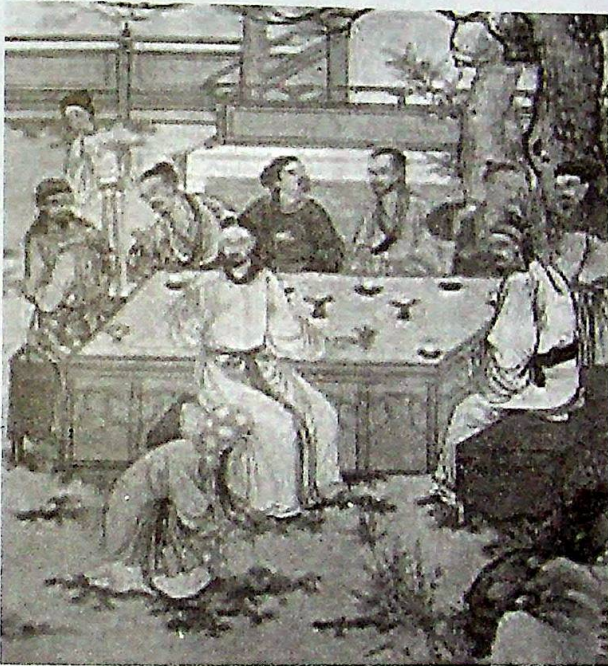
Before discussing the real meaning of the above mentioned ceremony, we may be permitted to point out certain historical facts. The religion which Jesus brought was religion of love, mercy, and compassion. He had not come to destroy, but to fulfil the law. Paul, who later developed this simple religion into a complicated jargon of metaphysics, made a claim that he represented the spirit of truth. He borrowed from the Greeks, Romans, and others and invented a new Christian theology. Paul had a negative attitude towards women.¹¹ This very anti-women tradition was adopted by the compilers of the Gospels. Moreover, at the times of canonizing, some portions of the texts, which contained admiration for women, were eliminated. Between the 3rd and the 5th centuries, all scriptures and Gospels, which were closer to the basic beliefs of Jesus, were also destroyed.¹²

Paul taught that as the women had usurped the authority of the men, they should be subjugated and even humiliated. He wanted them to remain silent and submissive. Even after the crucifixion, the apostles raised a banner of rebellion against Mary Magdalene, despite the fact that she was the most loved disciple of the Master and the mother of his first son. Leaving this topic for further discussion, we will take up the main topic on the anointing of Jesus by a woman, who is termed as 'sinner' by the compilers of the Gospels.

THE ANOINTED LORD:

Anointing of Jesus by Mary Magdalene deserves greatest attention of the Bible scholars, because it conveys clearly that Jesus permitted his spiritual consort to carry on an ancient sacred ceremony. After her education at Magadha, she had returned to Palestine along with her brother. Now, when her brother took charge of the temple as Zadok or the chief priest, she assumed the charge of the temple priestess. There existed a tradition of woman living and working in temples. We already know that Mary, the Mother had been a temple

priestess in her youth. She had lived and worked in the temple until she had attained the age of fourteen years. She was a temple virgin who lived under the care of the high priest, Zacharias, and worked on tapestries.



61. The anointed Lord

The same has been the case with Mary Magdalene, who was highly qualified from the Magadha, where she had studied eastern philosophy. In the Pagan temples also there used to be temple goddesses. In the Hindu temples of India, there used to be, even at present also *Deva-dassis* or the beloved of gods, who command much authority and honour in temple ceremonies. These temple virgins of India have been termed as the temple prostitutes as well as the temple goddesses. Despite their being described by some scholars as prostitutes, these sanctified women were holy and sacred. They represented the very ancient culture, when mother goddesses were worshipped. In India, the magnificent anointing ceremony takes place every 12 years, among the Jains of the South India. For this purpose, one thousand and eight small metal vessels are carried near the gigantic statue of Bahubali and the god is bathed with water, milk, sugarcane,

juice, pastes of saffron, sandal wood and therapeutic lotions. After this powders of coconut, turmeric, saffron, vermillion and sandal wood are sprayed on the god. Both Mary Magdalene and Jesus had witnessed the anointing ceremony of the Jain gods, during their sojourn in India.

Now, Mary Magdalene had come to the banquet hall to perform the sacred practice of anointing the future *Messiah*. The term '*Christ*' is derived from the Hebrew term, '*Messiah*' or the Anointed one. It was not an ordinary job but an important ceremony affecting future generations. It was a special function, in which she, in her capacity as the temple priestess, had to install Jesus on the throne as the Davidic *Messiah*.

THE CEREMONY:

The ceremony of anointing has its origin in the cultures of Egypt, Sumer, and India. In Egypt, the royal brides used to anoint their royal husbands with healing oils which enhanced their sexual power.¹³ The Hebrews adapted this practice from Egypt to anoint their priests as well as their prophets. They were anointed so that they are authorised to serve as prophets and priests.¹⁴ The anointed ones were called the *Messiah* and this term was applied to both the spiritual heads - the priest, and to the temporal heads - the kings. As David was the anointed of the Lord, his progeny was prophesised to have an everlasting kingship. This ceremony being very holy and sacred could be performed only by the high priest or the high priestess. In case of Jesus it was Mary Magdalene, his fiancée the temple goddess, who sanctified Jesus as the king over all nations.



62. Anointment of Jesus.

In the banquet hall, Jesus sat on the elevated dais in a Roman style. She had come with a jar of costly perfumes to consecrate the Son of David in the royal line. Thus, it goes to the credit of Mary Magdalene who did establish Jesus' Davidic kingship.

Her second object was to perform a personal ceremony. It was customary with many royal houses to consecrate the martial union between the king and his temple priestess by performing the anointing ceremony. After installing Jesus on the throne of David, she now performed the ceremony of anointing her bride-groom, because she loved Jesus, since their first meeting at Magadha. In the present day Gospels, many events in the life of Jesus have not been recorded or have been obliterated.

Seeing a woman as shedding tears, the compilers of the Gospels thought that she was a sinner and created a prostitute out of a temple priestess. When Jesus reached back into Jerusalem after his first journey to India, it was binding for Mary Magdalene to have met him and received him as her lover. But she waited to be called by Jesus. It was her ego and it was her nature to maintain dignity. Later, she had to bend, and when she came, she shed tears for her faulty attitude. However, Mary Magdalene and Jesus completed the ceremony of betrothal, and decided to perform the formal ceremony of marriage feast later on.

The ceremony of being anointed by Mary has three more versions:

1. In the Gospel of John, Martha is said to have served a feast in honour of Jesus. Then Mary is reported to have taken a pound of ointment of spikenard and massaged the feet of Jesus, and then wiped his feet with her hair.
2. In the Gospel of Matthew, it is mentioned that when Jesus was in the house of Simon, a woman, poured very precious ointment on his head.
3. The Gospel of Mark mentions that when Jesus sat at meat in the house of Simon, a woman poured very precious ointment on his head.

We need to point out that out of the four authorised Gospels; the Gospel of John is most reliable for speaking the truth. This Gospel clearly admits that all who recorded the life and works of Jesus, did not record *many other things which Jesus did*. It is thus evident that due to this attitude there is no information available in Gospels about Jesus from age 13 to 29. Was it intentional or the Church Fathers have erased all this information from the Gospels, at the time they burnt down many other Gospels and writings about the Lord. This clear admission made in the Gospel of John is quoted below:

And there are many other things which Jesus did, the which, if they should be written, every one, I suppose that even the world itself contain the books that should be written

All these versions speak about the ceremony in which ointments are poured on the head or the feet of Jesus. But the place, the timing, and the purpose for which Jesus was anointed are different in each case. In respect of Luke, the purpose was to install Jesus in the Davidic line. We are convinced that the place mentioned by John is true, because Martha, being sister of Mary Magdalene would prefer to perform their sacred ceremony of anointing, in her house, rather than in another's house. According to our thinking the event occurred in early May or June 27 AD.

LAZARUS:

The New Testament makes mention of two persons, having the name of Lazarus. While the Gospel of Luke, mentions, Lazarus, the beggar, we learn about the Lazarus of Bethany from the Gospel according to John.¹⁵ This Lazarus was a rich man who had three sisters and they supported Jesus with finances. One of the sisters, Mary Magdalene was madly in love with Jesus, who loved both the sisters, Martha as well as Mary.¹⁶

Once Lazarus fell ill, both of them sent a messenger to inform Jesus about the illness of their brother. A special request was made to him to come in haste and heal Lazarus. When Jesus heard this news, he sent a message to both the sisters to remain calm, have no worries because *'the sickness was not unto death but for the glory of God.'*¹⁷ With the message Jesus wanted to assure the sisters of Lazarus that the sick person will not die.



63. Raising of Lazarus by Jesus.

Jesus remained for two days more in the same place where he was. When Jesus reached Bethany, he was informed that Lazarus had died, and had been laid in the grave four days ago. At that moment, many Jews had gathered in the house of Lazarus to console Martha and Mary. When Martha heard about the arrival of Jesus to their house, she went out to meet him, but Mary sat still in the house. She seemed angry with Jesus for not having come earlier to save her brother.¹⁸ Martha then went into the house and called Mary secretly, saying that the Master had come and was calling for her. Hearing this, Mary arose quickly and came unto him. Seeing Jesus, she fell down at his feet. When Jesus saw her weeping, Jesus also wept.¹⁹ Then he went near the grave of Lazarus and commanded the dead corpse to come out of the grave. Lazarus came out of the grave with a coffin wrapped around him. He had been brought to life.

THE BELOVED DISCIPLE:

Besides the twelve, Jesus chose another group of seventy disciples, and sent them into every city and place, which included many women disciples and devotees.²⁰ One hundred twenty persons, who met in the house of Peter after his crucifixion included several women. At

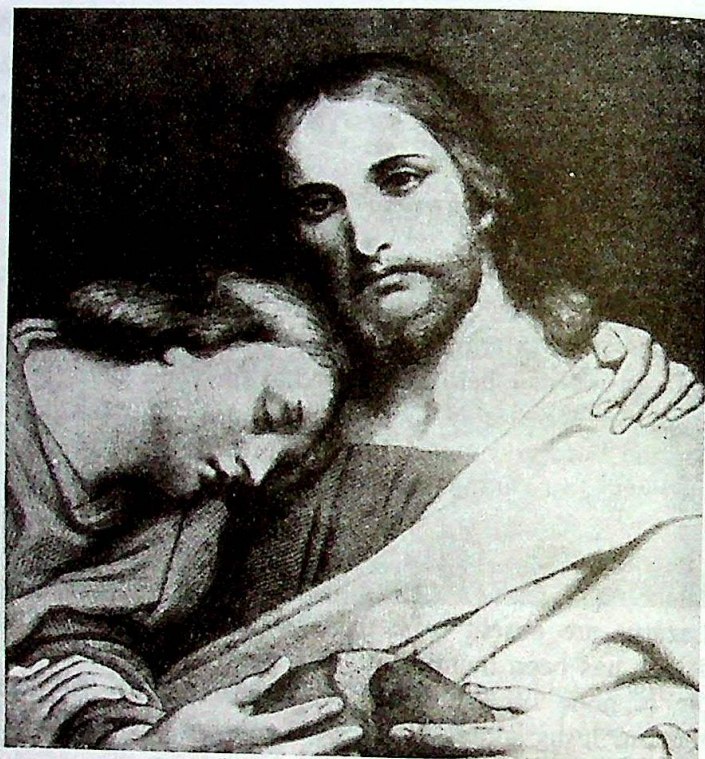
the site of crucifixion, there stood by the cross of Jesus, his mother, his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus saw his mother, and the disciple standing by, who he loved, he said to his mother:

Woman, behold thy son. ²¹

The identity of this beloved disciple requires to be ascertained. We are of the opinion that the disciple most loved by Jesus was no other person than Mary Magdalene, because she was not only his spiritual consort and beloved bride, but the most loyal and faithful among all the apostles of the Lord. While all the men apostles had forsaken the Lord and runaway into hiding, only the women apostles remained with Jesus at the cross as well as at the tomb.

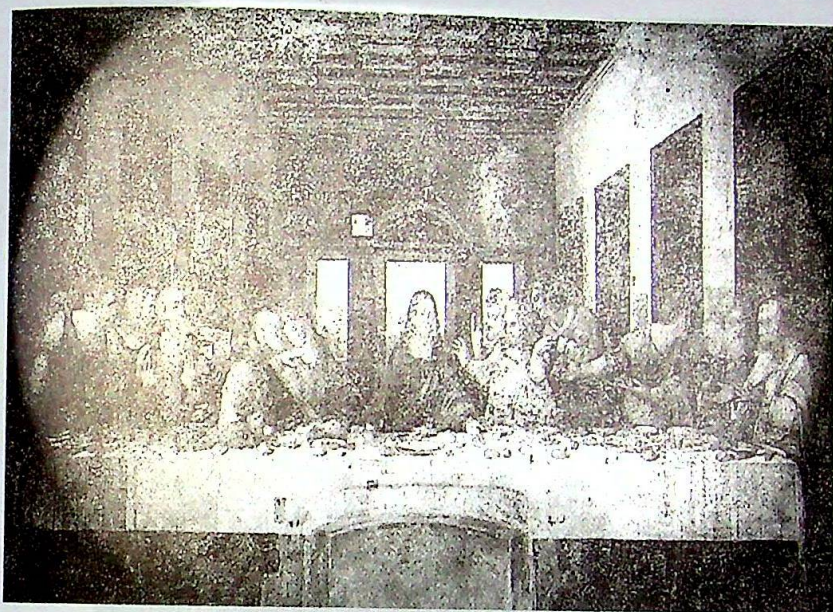
It has been mentioned earlier that Jesus loved Martha, her sister Mary Magdalene and Lazarus.²² Out of the above three persons, both Martha and Lazarus are absent from the site of the cross, and only Mary Magdalene has been mentioned. This clearly proves that the beloved disciple is none other than Mary Magdalene. At the occasion of resurrection, Jesus addresses her by name and tells her to inform his disciples that he will appear to them again.²³ On the occasion of the Last Supper, she sits next to Jesus

Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.



64. The Beloved Disciple.

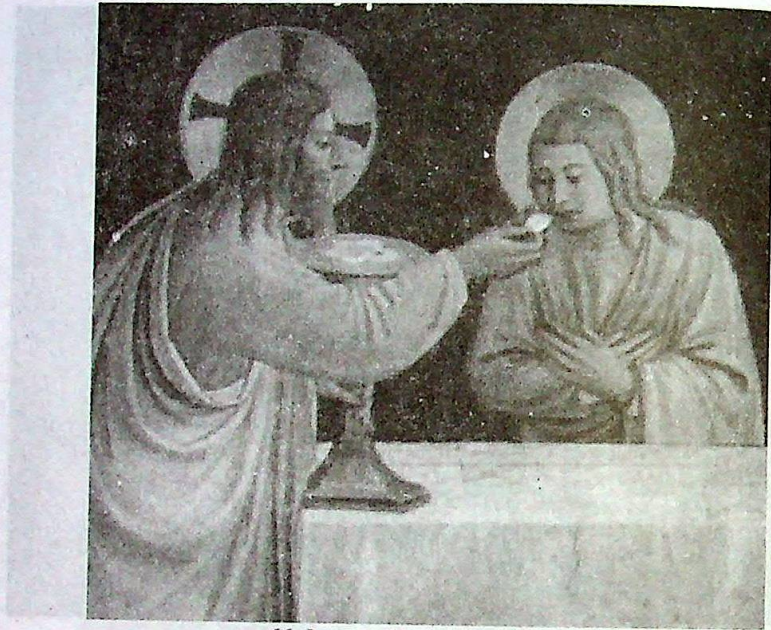
She is reclining on his bosom because she is his bride, and spiritual consort. The Church had so far misled us to think that the disciple resting his head on the bosom of Jesus during Last Supper was a male. Despite fact that this disciple looks like a woman, we were brain washed to believe that it was a man. We were made to forget that the Lord had himself promised that he will make Mary Magdalene *a male so that she too becomes a living spirit resembling males*. Leonardo da Vinci's painting entitled *The Last Supper* requires being minutely re-examined to find out the truth.



65. The Last Supper.

In this classic painting, Mary Magdalene sits next to Jesus who is holding her hand. Only they two, wear identical coloured clothes; Mary Magdalene in Blue and red and Jesus in red and blue, while all others wear single colour dress. Mary Magdalene appears covering her swollen belly, may be due to pregnancy with a shawl. Peter, who is sworn enemy of Mary Magdalene, appears to be holding a knife, threatening her. Possibly, Jesus has informed his disciples that he has imported the Hidden Wisdom to Mary Magdalene and they are puzzled Peter who thinks that out of all, he alone was entitles to receive the Hidden Wisdom, makes enquiry from Mary Magdalene the Beloved Apostle to whom the Lord revealed the Divine Word.

We will leave this discussion by proceeding further, in our study, by saying that it was Jesus, himself who desired of Mary to behave like a man and conceal her identity purposely. She would always accompany her, during his ministry, because the Jewish society of the period being anti-women rejected the role of women in religious matters. As such, before their missionary tours, Jesus would tell Mary Magdalene *to change her clothing and outward appearance*.



66. Jesus and Mary Magdalene.

We will now quote from the Gospel of Thomas, to show how stubborn Peter was in his jealousy against Mary Magdalene.

*Simon Peter said to them: Make Mary leave us, for females do not deserve life. Jesus said "Look, I will guide her to make her male so that she too may become a living spirit resembling you male. For every female who make herself male will enter the Kingdom of Heaven."*²⁴

The above narration would testify that among the twelve apostles of Jesus, there was a lady apostle, hid by camouflage into a man apostle. Our this conviction is further strengthened, when we find in the *Acts of Philip*, Jesus telling Mary Magdalene to change her clothing and appearance.

THE CONSORT OF THE SAVIOUR:

According to the Jewish law, it was incumbent for Jesus to marry because 'an unmarried man could not be a teacher.' The Essenes do not reject wedlock, but, to the contrary consider it necessary for the propagation of mankind.²⁵ We learn that Lazarus had a sister, named

Mary, who loved Jesus, and he, in his heart returned her love.²⁶ Once, when Jesus stayed in the house of Martha, her sister would not help her but remain with Jesus. She complained against Mary saying:

Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she helps me.

Jesus replied that Mary Magdalene has chosen that good part, which shall not be taken away from her.²⁷



67. Jesus with Martha and Mary Magdalene.

Jesus had studied the scriptures, and fulfilled all the Law, even Baptism. As such, he could not have avoided the duty of marriage for propagation of the mankind. In the Hindu mythology, every god has several consorts. Jesus had gained knowledge of the Hindu and Buddhist scriptures also.²⁸ As every Hindu god has a consort, there seems no reason for Jesus to live as a bachelor. Since some of his disciples were married, he, as their Master, could not have avoided marriage. While the *Gospel of Mary* tells us that he loved many

women, we are sure about Martha and Mary, because they are mentioned by name in the authorised Gospels.²⁹

We feel that the wedding of Jesus with Mary Magdalene is actually narrated in the *Gospel of John*, very cleverly camouflaged. This wedding took place in September 29 AD., but finds no mention in the *New Testament*. It is certain that the marriage evidence was deliberately removed by the Church Decree. This was revealed in 1958, when a manuscript was discovered by Morton Smith in a monastery at Mar Saba in Jerusalem. It transpires that the marriage evidence removed from the original text of the *Gospel of Mark* because it did not confirm with the Church requirements. This makes our search of the truth very difficult. However, we have made an attempt to find out the real story.

THE MARRIAGE CEREMONY:

Both Jesus and Mary Magdalene had performed their betrothal ceremony at the time of installation of Jesus as the *Messiah*. The kings were anointed by the virgin goddesses of the temple at the time of their betrothal ceremony. Now, in September, 29 AD. they decided to complete their marriage ceremony.



68. The Marriage Ceremony.

In the *Gospel, according to John*, there is described a special marriage ceremony in which Mary the Mother is the chief host and organiser. She has servants at her disposal together with the governor of the feast, who looks after all arrangements. Jesus along with his brothers and sisters is there. There are many guests, who are served with wine. When there is a shortage of wine due to heavy drinking, Mary the Mother asks Jesus to procure more wine for the guests. He then obtains about six hundred litres of wine for the invitees. Had it not been a family marriage, it would not be Mary's or Jesus' responsibility to procure more wine for the guests.³⁰ With this introduction, we will take up the narrative from the Gospel. If it is not his own marriage, why he and his mother are anxious to make their guests comfortable? In the *Gospel of John*, there is an account of the wedding at Cana. His first disciples were Andrew, Simon peters brother and Simon. Then came Philip and Nathanael. On the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there, to make all



69. The Marriage in Cana.

arrangements for the guests. Jesus was called, and his disciples, to the marriage.



70. Wedding celebrations.

When they wanted wine, the mother of Jesus saith unto him, they have no wine. His mother said unto the servants, whatsoever he says unto you, do it. There were set there, six water pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Then Jesus saith unto them, fill the water pots with water, and they filled them up to the brim. He saith unto them, draw out now, and bear unto the governor of the feast and they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, the governor of the feast called the bridegroom, and saith unto him, every man at the beginning doth set forth good wine; when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him. After this, he went down to Capernaum along with his mother, his brethren, and his disciples. They continued there not many days.³¹

This is evident that this marriage feast is arranged at Cana, which is in Galilee, in which a large number of guests have been invited. Present at the function is Mary, the Mother, her children as well as several disciples. It is significant that Mary the Mother is the

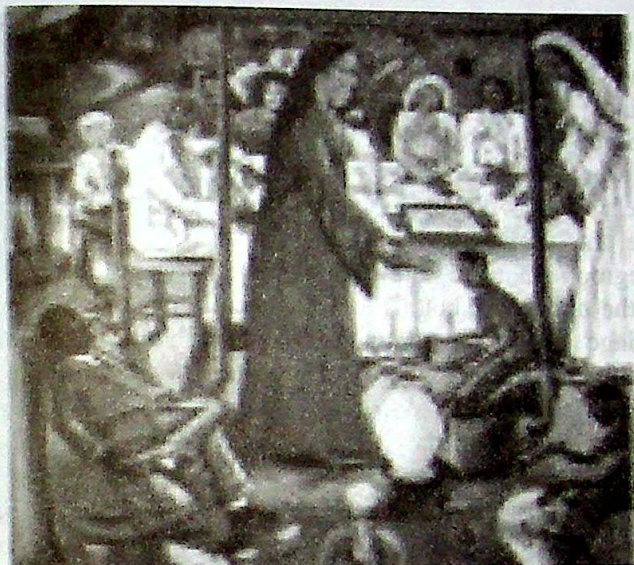
host, who orders her servants to serve guests. When the quantity of wine becomes short, she asks Jesus to procure more wine for the guests. Then Jesus procures a further assignment, more than six hundred litres of wine. The governor of the feast tastes the new wine and calls for the bridegroom and tells him:

*Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now.*³²



71. Service at the feast.

From the above it appears that despite camouflage, the compiler of the Gospel stands exposed. The last sentence, '*thou hast kept the good wine until now*', definitely points to Jesus, because it is he who has supplied the wine. Secondly, his action in calling the bridegroom, whose name is kept concealed, and then telling him that every bridegroom does not set forth good wine at the beginning, but '*thou hast kept the good wine until now*', is a clear indicator that he refers to the bridegroom, who is none other than Jesus! It is evident that it was the responsibility of the host to provide the feast as well as wine to the guests. This is done by Mary the Mother and Jesus. The names of the groom and the bride have been obliterated in *the Gospel of John*.



72. Marriage feast.

Further researches on the subject have shown that up to the 2nd century, there existed no discussion about a married Christ or an unmarried Christ. Rather, there were some sects, who knew him as having a wife and children. The belief of an unmarried Christ was incorporated in the Christian dogma after the 2nd century, under influence of the Paulian doctrines. Up to that time, the Church was silent on the subject.

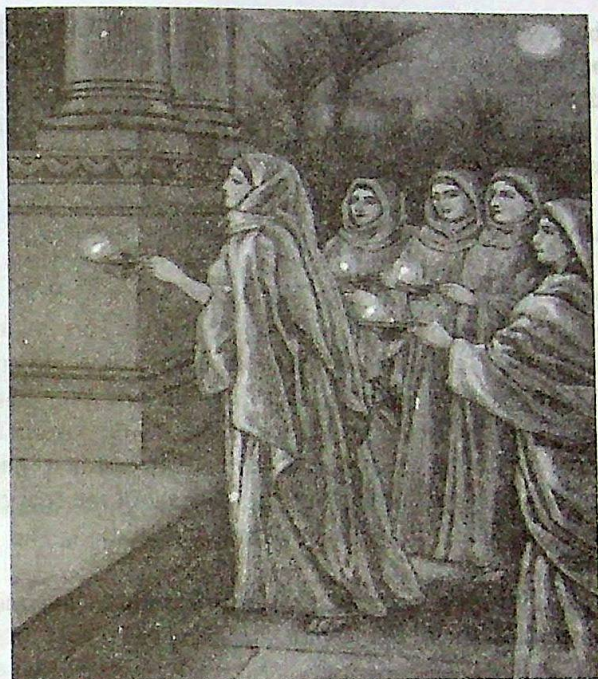
However, we find from other references in the Gospels that Jesus had very close and intimate relations with Mary Magdalene and Martha. In all the Gospels, she is shown always with Jesus, accompanying him during all his travels. How could a virgin accompany a young man during days and nights? This is not possible under the Jewish culture. As such, we are strongly inclined to believe that Mary Magdalene was the chief consort and wife of Jesus.³³

ANOTHER VERSION:

Yet another version of the marriage feast at Cana is given in the *Aquarian Gospel of Jesus the Christ*. According to it, Jesus had come to the venue with his six disciples only. However, his mother and her sister Miriam were present. There were other selected guests who

had been invited to the function. The parable of the Ten Virgins, given in the Gospel of Mathew is very intriguing. It informs us about the ten virgins, who are about to enter the marriage hall to meet the bridegroom. Out of the ten, five were wise and five were foolish. That they were foolish took their lamps but no oil. But the wise took their vessels filled with oil with their lamps. At the time the bridegroom came the foolish had gone to the market to buy oil. When the bridegroom came and they that were ready went into the marriage hall and the door was shut. This parable is it appears, connected with the marriage at Cana. According to Matthew, the virgins went in with him to the marriage hall and the door was shut. In the beginning, the ruler of the feast invited Jesus to speak on the subject. He spoke on the marriage in these words:

There is no tie more sacred than the marriage tie. The chain that binds two souls in love is made in heaven, and man can never sever it in twain. The lowest passions of the twain may cause a union of the twain, a union as when oil and water meet. And then a priest may forge a chain, and bind the twain. This is not marriage genuine; it is a counterfeit. The twains are guilty of adultery; the priest is party to the crime.



73. The Virgins

After his speech, when Jesus stood apart in silent thought, his mother came, and said to him: *The wine has failed; what shall we do?* He called for the servants, and asked for six water pots of stone. Then Jesus with a mighty thought stirred up the ethers till they reached the manifest, and turned into wine. The ruler said to him:

*This wine is best of all; most people when they give feast bring the best wine at first, but you have reserved the best until the last.*³⁴

As the marriage was his own, it was his responsibility, as a host to procure more wine for the guests.

According to another scholar, the marriage between Jesus and Mary Magdalene had a political purpose. The bride belonged to royal family of the tribe of Benjamin and the bridegroom was a descendent of King David, and the tribe of Judah. In the past, social as well as political disharmony had arisen at the time; the king David had deposed the tribe of Benjamin, the king Saul's tribe from ruler ship. Now, the

marriage between Jesus and Mary Magdalene served the purpose of a fresh union between the two tribes, resulting in the removal of the cause of disharmony. This dynastic union between the two tribes of Judah and Benjamin was destined to furnish Jesus with much needed popular support.³⁵

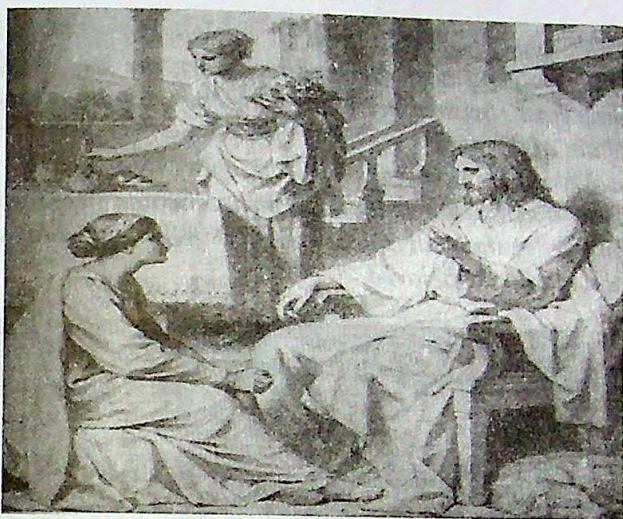
MARTHA ACCUSES MARY:

Jesus loved Martha and her sister Mary.³⁶ Both were his consorts, but Martha would not tolerate it, and became jealous. Mary would remain absorbed in thoughts about Jesus, day and night. This was not liked by Martha. When Jesus and his disciples came to her house; Mary sat at the feet of her lover and the whole burden of serving food and drink fell to the lot of Martha. Mary did not help her, and she had to do much serving all alone. When Mary sat at the feet of Jesus in the room, Martha came, full of anger to him and said:

Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she helps me.

It was an accusation not only against Mary, her sister, but a hint in a mild way, to Jesus also. He heard this complaint of Martha against Mary Magdalene, with utmost patience. He knew that Mary was deeply in love with him. He said to her:

*Martha, Martha, thou art careful and troubled about many things; but one thing is needful; and Mary hath chosen that good part; which shall not be taken away from her.*³⁷



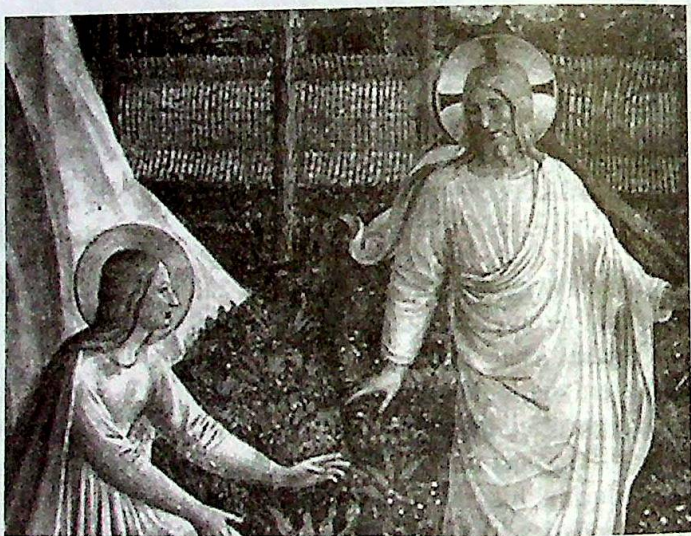
74. Jesus advises Martha.

We have already mentioned that intimacy between Jesus and Mary Magdalene had begun since their first meeting at Magadha. After her return to Canaan, Mary had assumed the hereditary role of the temple priestess. Later, she had approached Jesus, during the time of his first ministry, and enrolled herself as his disciple. In the course of time, she had attained the position of the companion of Jesus, and would accompany during his mission travels. At the time of selection of twelve men apostles, the Lord had selected the other seventy, which included his women disciples. In this regard Mary Magdalene had attained the position of his beloved disciple, and he would give his revelations to her in secret. Among all the disciples of the Lord, Mary Magdalene stands at the top in education, knowledge, travel, and culture. A time came, when she in her capacity as the temple goddess, installed Jesus on the throne of David by performing the ceremony of anointment. It was at that moment that Jesus agreed to allow her the position of a bride. Till then several women had shown personal interest in Jesus, but he made a choice, and it was Mary Magdalene. Subsequently they got married as had been predicted in the *Song of Solomon*.³⁸

While the king sated at his table, my spikenard send the forth the smell thereof, a bundle of myrrh is my well-beloved unto me, he shall lie all night betwixt my breasts. Let him kiss me with the kisses of his mouth; for thy love is better than wine.

*Thou hast ravished my heart, my sister, my spouse;
thou hast ravished my heart with one of thine eyes, with one
chain of thy neck.*

*How much better is thy love then wine and the smell of thine
ointments than all spices? Eat, O friends; drink, yea drink
abundantly, O beloved.*



75. Jesus and Mary Magdalene.

The incident about Martha's complaint makes it clear that Jesus is not inclined to hear any accusations against Mary Magdalene. On the other hand, he approves of her conduct, and behaviour which he declared as good. Some more details about the mutual and intimate relations between the Lord and his spouse are mentioned in the *Gospel of Philip*. It says that Jesus loved Mary Magdalene more than all the disciples and used to kiss her often on her mouth. When his disciples asked him as to why did he love her more, Jesus said:

*Why do I not love you like her? He who sees will see the light,
and he who is blind will remain in darkness.*³⁹

Some of the disciples of Jesus, notably Simon Peter did not like women, and believed in the superiority of men over women. He was

jealous of Mary Magdalene, because of the love and affection, which Jesus showered upon her. When he openly spoke against Mary Magdalene asking her to leave the disciples alone, Jesus said:

*Look, I will guide her to make her male, so that she too may become a living spirit resembling you males. For every female who makes herself male will enter the Kingdom of Heaven.*⁴⁰



76. Mary Magdalene as the male apostle.

This incident is further clarified in the *Pistis Sophia*, where in it is stated that when Mary Magdalene heard this appreciation of her from the lips of her Lord, she looked towards the sky for about an hour. After this Jesus, not only blessed her but declared that he will reveal to her all things. We would like to quote the complete passage for the readers:

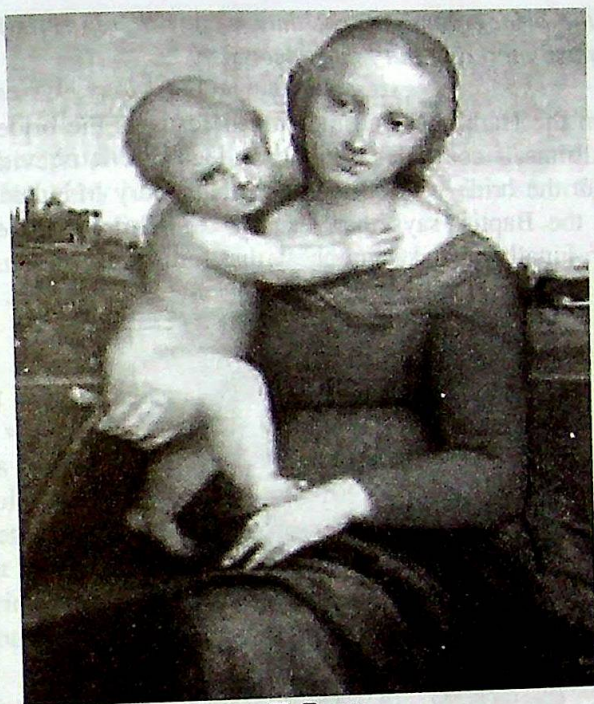
When Mariam heard these words from the mouth of the Saviour, she stared for one hour towards the heavens. After

this she addressed the Lord, saying: "Command me, Rabbani that I speak openly." Jesus, the compassionate answered: "Miriam, thou are blessed among all generations. I will complete thee in all the mysteries of the height. You must speak openly because thou art she whose heart is more directed to the Kingdom of Heaven than all thy brothers.

Jesus wanted to show to his disciples that despite being a woman, Mary Magdalene was equal in status to his other apostles. It is for this reason that he would address her by name and she would call him, *Rabbouni*, meaning, my master. Surely, the Saviour knew her very well, and loved her more than all his apostles.⁴¹

BIRTH OF TAMAR:

In 30 AD., Jesus came into the city of Capernaum along with his six disciples. Mary, his mother, Martha and Salome were with him. Besides, he had with him Mary Magdalene his consort, who was in a family way. Her maid, Marcella accompanied her. All of them tarried with him in a private house in the city. It was here that Mary Magdalene gave birth to a daughter, who was name Tamar. The Lord knew that the immediate offspring of Jesse was David, who would carry the lineage to his son Solomon. His heirs would continue this Davidic lineage to Jesus, and he in turn carry on this lineage further. He also knew that according to the prophecy made by Danil, his descendents were bound to rule all people, countries and nations. Hence, the birth of a daughter to his consort made him a little reflective. At that very moment he remembered John the Harbinger, and to the prophecy, which he had made about the lineage of Jesus.



77. Tamar.

PROPHECY ABOUT THE SON:

In Judea, when Jesus was baptising his disciples and other people who came to him, John the Harbinger also was baptising in Aenon near to Salim. Jesus had already baptised his disciples, and still many were coming to him for baptism. Some among the Jews had come to John the Baptist, and asked him questions about purifying. They asked:

Rabbi he that was with thee beyond Jordan, he is also baptising and all men go to him.

Answering them, John had said that a man can receive nothing except what is given to him from heaven. After this he had emphasised:

I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom, but the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly because of

*the bridegroom's voice; thus my joy therefore is fulfilled. He must increase, but I must decrease.*⁴²

Here John the Harbinger had mentioned Jesus as the bridegroom and describes himself as a friend of the bridegroom. It is evident that he talks about the bride who is none else than Mary Magdalene. Last of all, John the Baptist says that Jesus is the Christ and he is only a harbinger. Finally he makes prophesy that Jesus must *increase*.



78. Jesse

Lawrence Gardner has very wisely interpreted the secret meaning of *increase*, as to become fruitful, that is to say to have a son. He states that there are no variables in the Gospel texts. Whenever the phrase '*the Word of God*' is used, it means that Jesus was present at the time of narration. On the same analogy, when the apostles hear that Samaria had received the word of God, we have to understand it as the presence of Jesus in Samaria. On the same analogy, when we read in the *Acts* that Jesus increased as symbolized in the parable of the Sower and the Seed, it would definitely mean that the seed had yielded fruit, which means increased, that is to say, Jesus begot a son.⁴³

We learn from the Gospels that John had declared:

I must decrease, but he must increase.

This is a clear prophesy that Jesus shall have a son. As such, we are convinced that Mary Magdalene gave birth to the first son of Jesus, as prophesised by John the Baptist.

BIRTH OF JESSE:

In 32 A.D. Jesus left Judea and departed again into Galilee. His consort Mary Magdalene and his disciples were with him. She was in a family way, and as such, he had desired to reach Galilee, where his mother, his brothers, and sisters lived. Jesus, Mary Magdalene, and other disciples were hungry and tired. He sent his disciples unto the city to buy meat. He reached a place called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Jesus and Mary Magdalene being wearied with journey took rest near the well, when it was about the sixth hour.⁴⁴

There came a woman of Samaria to draw water. Jesus told her to give water to him and his consort. As the Samaritans had no dealing with the Jews, the woman hesitated to give them water to drink. Jesus told her:

*If thou knewest the gift of God, and who it is that saith to thee to give drink, thou wouldest have asked of him, and he would have given thee living water.*⁴⁵

Hearing him, this woman told him to give her the living water so that she thirst not in future. It was here that Mary Magdalene gave birth to her first son, who was named Jesse and later came to be known as Jesus the second. It was this Samaritan woman, who helped Mary Magdalene to deliver her baby.



79. The Samaritan Woman.

Jesus told her that she had been a wife of five men so far. The woman felt amazed to hear this truth, and told Jesus that she perceived him to be a prophet. In the meanwhile, his disciples came from the city with all the food stuff they had purchased from the market. They resented seeing him talking to the Samaritan woman, they requested him to eat meat, but the Saviour said unto them:

I have meat to eat that ye know not of.

They thought that someone else may have brought meat for him to eat. In the meanwhile many of the Samaritans came to him, and requested Jesus and the party, to tarry with them. He abode there for several days, and many more believed in him. They exclaimed that indeed he was the Christ, the Saviour of the world.⁴⁶

Laurence Gardner in his *Bloodline of the Holy Grail* has pointed out that Mary Magdalene gave birth to a son in 37 AD at Samaria.⁴⁷ While agreeing to the place of birth, we do not agree to the year of birth. The learned author himself writes that Jesus was put on the cross on Friday, 20 March, 33 AD. As such, there was no chance for him to have a son four year after his crucifixion.

THE GOSPEL OF MARY MAGDALENE:



80. The Gospel of Mary Magdalene.

The Gospel of Mary Magdalene, written on papyrus has been discovered, but it is not complete. Some fragments from it have been translated and retranslated strange enough; its first six pages have been lost! *The Gospel of Mary Magdalene* shows great Buddhist and Taoist influences. We would like to quote some important paragraphs from this rare Gospel.

1. 'They grieved and mourned greatly, saying, "How shall we go to the Gentiles and preach the Gospel of the Kingdom of the Son of man? If even he was not spared, how shall we be spared?"'

2. Then Mary stood up and greeted all of them and said to her brethren, *"Do not mourn or grieve or be irresolute, for his grace will be with you all and will defend you. Let us rather praise his greatness, for he prepared us and made us into men."* When Mary said this, their hearts changed for the better, and they began to discuss the words of the Saviour.'
3. Peter said to Mary, *"Sister, we know that the Saviour loved you more than other women. Tell us the words of the Saviour which you have in mind since you know them; and we do not, nor have we heard them."* Mary answered and said, *"What is hidden from you I will impart to you."* And she began to say the following words to them:
4. "I saw the Lord in a vision and I said to him, 'Lord, I saw you today in a vision.' He answered and said to me, *'Blessed are you, since you did not waver at the sight of me. For where the mind is, there is your countenance.* I said to him, 'Lord, the mind which sees the vision, does it see it through the soul or through the spirit?' The Saviour answered and said, *It sees neither through the soul nor through the spirit, but the mind, which is between the two, which sees the vision."*
5. After the soul had left the third power behind, it rose upward, and saw the fourth power, which had seven forms. The first form is darkness, the second desire, the third ignorance, the fourth the arousing of death, the fifth is the kingdom of the flesh, the sixth is the wisdom of the folly of the flesh, the seventh is wrathful wisdom. These are the seven participants in wrath, they ask the soul, *'whence do you come, killer of men, or where are you going, conqueror of space?'* the soul answered and said, *'What seizes me is killed; what turns me about is overcome; my desire has come to an end and ignorance is dead.*
6. The Saviour said, "All natures, all formed things, all creatures exist in and with one another and will again be resolved into the roots of its nature alone. He, who has to hear, let him hear."
7. When Mary had said this, she was silent, since the Saviour had spoken thus far with her. But Andrew said to the brethren; Say what you think concerning what she said. For I do not believe that the Saviour said this. For certainly these teachings are of other ideas.

8. Now Peter also opposed her in regard to these matters and asked them about the Saviour. *"Did he then speak secretly with a woman in preference to us, and not openly? Are we to turn back and all listen to her? Did he prefer her to us?"* Then Mary grieved and said to Peter, "My brother Peter, what do you think that I thought this up myself in my heart or that I am lying concerning the Saviour?"
9. Levi answered and said to Peter, "Peter, you are always irate. Now I see that you are contending against the woman like the adversaries. But if the Saviour made her worthy, who are you to reject her? *Surely the Saviour knew her very well, and surely for this reason he loved her more than all of us.*"

Some glaring facts emerge after a deep study of the above Gospel. Mary Magdalene appears here as the first Christian leader, who gave hope to the discouraged disciples of the Lord. They had forsaken their Saviour at the time of his arrest. It was Mary who got them assembled in the house of Peter, to hear Jesus Christ. She stood up and greeted them, saying that they refrain from mourning and fear. The second important point which comes to light is that Jesus would reveal to her many things in secret, which he never told to his other apostles. Peter feels jealous and cries in anger;

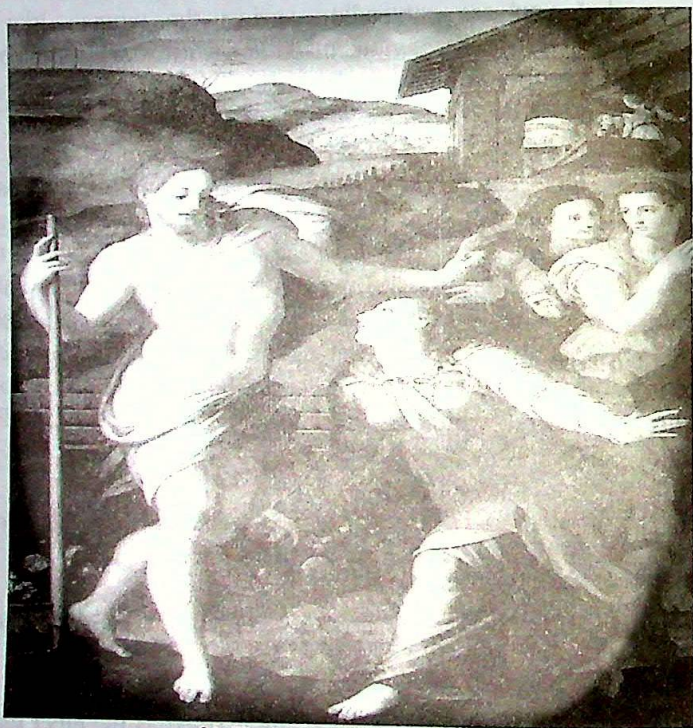
*Did he than speak secretly with a woman in preference to us,
and not openly? Did he prefer her to us?*

This clearly shows that Mary Magdalene was tallest among the women apostles of Jesus.

In the *Second Epistle of John*, she is titled as the *elect lady* or *elect sister*. It appears that she was elected by the early followers of Jesus Christ to be their head, and leader. They would call her as the *elect lady* or the *elect sister*.⁴⁸ But later, when she left for Gaul, along with her sons, Peter and Paul assumed leadership of the community. From the outset, both of them showed anti-female tendencies. In the *Gospel of John*, Mary Magdalene, the female beloved disciple is intentionally and wrongly changed into the male beloved disciple, resting on the breast of Jesus. Does it not make our Saviour to look as homosexual? The fact is that the disciples of Lord were aware that Mary Magdalene was the consort of the Jesus and it is for this reason

that he would often kiss her mouth in their presence. They knew that Jesus loved her more than all the disciples. They had even questioned her 'why do you love her more than all of us?' the lord had said to them:

Why do I not love you like her? When a blind man and one who sees are both together in darkness, they are no different from one another. When the light comes, then he who sees will see the light, and he who is blind will remain in darkness.



81. The Lover and the Beloved.

The above reference from *the Gospel of Philip* makes clear that according to the Lord, it was Mary Magdalene, who had seen the light in the darkness. One of the most fascinating passages declares her as the inheritor of the light. The Lord said:

Excellent! Miriam, thou blessed one who will inherit the whole Kingdom of Light.

THE GOSPEL OF PHILIP:

The *Gospel of Philip* is included in the Nag Hammadi Library, and has been translated into English. Some excerpts from it are given below:

1. *Christ came to ransom some, to save others, to redeem others.* He ransomed those who were strangers and made them his own. And he set his own apart, those whom he gave as pledge according to his plan. It was not only when he appeared that he voluntarily laid down his life, but he voluntarily laid down his life from the very day the world came into being.
2. *Faith receives, love gives. No one will be able to receive without faith.* No one will be able to give without love. Because of this, in order that we may indeed receive, we believe, and in order that we may love, we give, since if one gives without love, he has no profit from what he has given. He who has received something other than the Lord is still a Hebrew.
3. Before Christ, some came from a place they were no longer able to enter, and they went where they were no longer able to come out. Then Christ came. Those who went in, he brought out, and those who went out, he brought in.
4. The Lord did everything in a mystery, a baptism and a chrism and a Eucharist and redemption and a bridal chamber. He said, *"I came to make the things below like the things above, and the things outside like those inside. I came to unite them in the place."*
5. When Eve was still with Adam, death did not exist. When she was separate from him, death came into being. If he enters again and attains his former self, death will be no more.
6. Adam came into being from two virgins, from the Spirit and from the virgin earth. Christ therefore, was born from a virgin to rectify the fall which occurred in the beginning.

7. There were three who always walked with the Lord; Mary, his mother, his sister, and Magdalene, the one who was called his companion. His sister, his mother and his companion were each a Mary.
8. *And among the companion of the Lord, Mary Magdalene is the mother of the angels.* Jesus loved her more than all the disciples, and used to kiss her often on her mouth. The rest of the disciples said to him: "Why do you love her more than all of us?" The Saviour answered: "Why do I not love you like her?" When a blind man and one who sees are both together in darkness, they are no different from one another. When the light comes, then he who sees will see the light, and he who is blind remain in darkness.
9. *Spiritual love is wine and fragrance.* All those who anoint themselves with it take pleasure in it. While those who are anointed are present, those nearby also profit from the fragrance. If those anointed with ointment withdraw from them and leave, then those not anointed, who merely stand nearby, still remain in their bad odour. The Samaritan gave nothing but wine and oil to the wounded man. It is nothing other than ointment. It healed the wounds, for love covers a multitude of sins.
10. Farming in the world requires the cooperation of four essential elements. A harvest is gathered into the barn only as a result of the natural action of water, earth, wind, and light. *God's farming likewise had four elements - faith, hope, love, and knowledge.* Faith is our earth, that in which we take root. And hope is the water through which we are nourished. Love is the wind through which we grow. Knowledge, then, is the light through which we ripen.
11. Through the Holy Spirit we are indeed begotten again. But we are begotten through Christ in the two. We are anointed through the Spirit. When we were begotten, we were united. None can see himself either in water or in a mirror without light. Nor again can you see in light without mirror or water. For this

reason, it is fitting to baptize in the two, in the light and the water. Now the light is the prism.

NOTES

1. Wilkins. W. J. *Hindu Mythology*, Rup & Co. Calcutta 1981, P. 320.

The earliest civilizations were matriarchal and goddess oriented. These female goddesses known as *Shaktis* were the supreme sources of power. *Shiva*, one among the supreme gods of Hindus, derived his energy and power from *Parvati*, his consort, and without her, he was powerless. *Shakti* is also a woman's sexual energy, emanating as serpent or *Kundalini*.

2. *Saundarya Lahari*, (*The Ocean Of Beauty*) Ivan. Sastri and Atyangar, Theosophical Publishing House, Adyar 1933. Pp. 158 - 164.

The *Sri-Chakra* or the Star of David is identical with the six *Charkas* of the human body. In the centre of these six triangles, there is the *Bindu* or the *Yoni*, meaning the organ of a beautiful young goddess. She is worshipped by the *Kaula Tantrics* by placing a young beautiful woman in the centre of the *Sri-Chakra*. In order to arouse the *kundalini* or the serpent power, she is offered homage by recitation of special *Mantras*; offerings of sandal paste, lamp light, flowers and incense; the prescribed food of sweets fruits, flesh, fish and liquor. As the *Shakti* in conjunction is the prime cause of universe, the personified *Shakti*, in middle of the *Sri-Chakra* is propitiated with *Mythuna* or the sacred sex. According to them, everything is the active play of a female creative principle. As such, sexual union with the opposite sex brings about divine energy with cosmic bliss.

3. *The Holy Bible*, Exodus, 15:20.
4. *The Holy Bible*, Numbers, 12:1.
5. The grave of Moses has been located on the mountain of Nebo, known as Nebo-Boal, over against Bethpeor (Vethpeor) in Kashmir. See Fida Hassnain, *The Fifth Gospel*, Srinagar 1988, pp. 14-16
6. *The Life of Saint Issa*. The manuscripts in Himis Monastery found by Nicolas Notovitch. Chapter-10.
7. *Jesus Christ, The Leader of Men*, The manuscript found by Swami Abhedananda quoted in *The Lost Years Of Jesus*, by Elizabeth Clare Prophet p.235.

8. *The Life of Saint Issa*, Chapter-IV: 10-12

9. *The Holy Bible*, Mark, 2:3-12

10. *The Holy Bible*, Luke, 7:36-50

11. *The Holy Bible*, I. Corinthians, 11:3-15; I. Timothy, 2:9-15.

"For the man is not of the woman; but the woman for the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power!" "Let the woman learn in silence with all subjection. I suffer women not to usurp authority over the man but to be in silence."

12. Arnold Meyer, *Jesus or Paul*, Harper, London, p.122; Winwood Reade, *The Martyrdom of Man*, London, pp. 183-184. All copies of the *Diatesseron*, the Gospel compiled by Titian around 170 AD were destroyed in the 5th century by the Church.

13. In Egypt, the brides would anoint their husbands with special oils derived from ferocious animals, so that such a massage could enhance their sexual stamina and power. In India and China, oils derived from lizards, crocodiles, tigers and lions are used, even at present for enhancing sexual power.

14. *The Holy Bible*, Exodus, 28:41; Psalms, 20:7.

Aaron and his sons were anointed as priests. *"You shall anoint them and ordain them and consecrate them, which they may serve me as priests."* The kings were anointed and installed on the throne. Solomon was anointed by the high priest and David was also anointed along with his bloodline. The anointing ceremony was considered holy and sacred for it conferred God's protection to the person.

15. *The Holy Bible*, Luke 16:20-25

Some scholars say that Lazarus and Simon Zealot is the same man.

16. *The Holy Bible*, John 11:5

17. *The Holy Bible*, John 11:3

18. *The Holy Bible*, John 11:33-36

19. *The Holy Bible*, John 11:20

20. *The Holy Bible*, Luke 10

21. *The Holy Bible*, John 19:25-26

22. *The Holy Bible*, John 11: 5
23. *The Holy Bible*, John 20:16-18
24. *The Gospel of Thomas*, 114 Jesus says to peter that he will head Mary Magdalene in order to make her male so that she too may become a living spirit resembling you males..
25. Josephus *De Bello Judaico*, Chapter-8.

Among the Jews, bachelors and unmarried were considered a curse to the nation. It was incumbent upon the priests and preachers to lead a married life. Jesus was bound by the Davidic tradition to perpetuate the bloodline of David, and it was for this very reason that Mary Magdalene in her capacity as the temple priestess had anointed him.

26. As quoted in *The Crucifixion by an Eye-witness*, Chicago, 1917, p.53.
Jesus loved her more than all of us. He said, "She is the mother of angels."

The Gospel of Philip.

The Nag Hammadi Library (English).

27. *The Holy Bible*, Luke, 10:38-42.
"Martha, thou art careful and troubled about many things."
28. Nicolas Notovitch, *The Life of Jesus Christ*, Chicago, 1894.
 Nicolas Notovitch, *The Unknown Life of Jesus Christ*, London, 1895. Swami Abhedananda, *In Kashmir and Tibet (Bengali)*, Chapter-13, Calcutta, 1927. Nicolas Roerich, *Altai-Himalaya*, New York, 1929.
29. *The Holy Bible*, John, 1:5; Luke, 10:38-42.
Peter said to Mary, "Sister, we know that the Saviour loved you more than other women."

The Gospel of Mary.

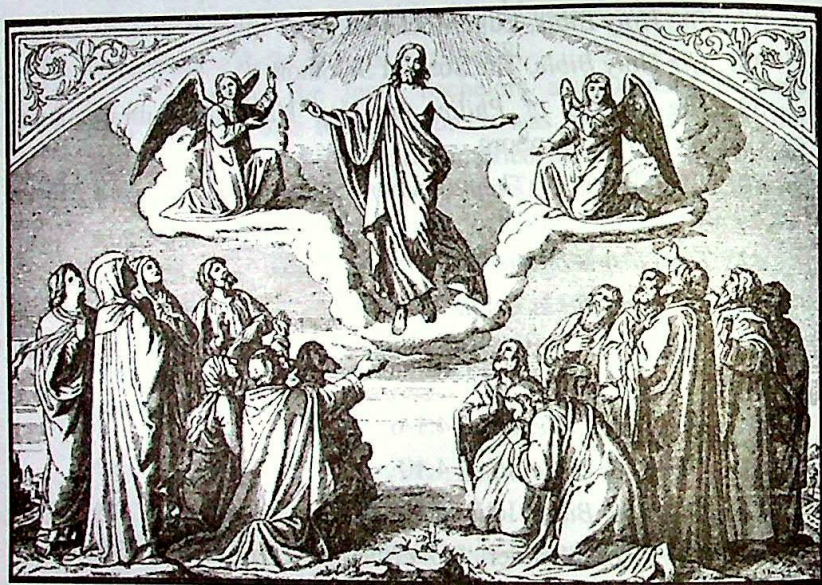
30. Johan Forsstrom, *The King of the Jews*, Hango, 1987, pp. 124-127.
31. *The Holy Bible*, John, 2:1-11.
32. *The Holy Bible*, John, 2:10.
33. Johan Forsstrom, *The King of the Jews*, Hango, 1987, p.127.

During the days of Jesus, it would have been unthinkable for an unmarried woman to travel with any youngman, without being accompanied by her parents.

34. Levi. *The Aquarian Gospel of Jesus Christ*, California, reprint 2001, Chapter-70..
35. Johan Forsstrom, *The King of the Jews*, Hango, 1987, p.126.
36. *The Holy Bible*, John, 11:5.
37. *The Holy Bible*, Luke, 10:38-39.
38. *The Holy Bible*, The Song of Solomon.
39. *The Gospel of Philip*, the Nag Hammadi Library, trans. Wesley W. Senborg.
40. *The Gospel of Thomas*, trans. Stephen Patterson and Marvin Meyer.
41. *The Gospel of Mary*.
42. *The Holy Bible*, John, 3:27-30.
43. Lawrence Gardner, *Bloodline of the Holy Grail*, Shaftsbury, 1996, p.104.
44. *The Holy Bible*, John, 4:1-6.
45. *The Holy Bible*, John, 4:10.
46. *The Holy Bible*, John, 4:42.
47. Lawrence Gardner, *Bloodline of the Holy Grail*, Shaftsbury, 1996, p.115.
48. *The Holy Bible*, the Second Epistle of John, 1:13.

"Truly this man was the Son of God."

Mark, 15:30.



82. Triumphant over death.

Jesus had been condemned of blasphemy, of disloyalty to Caesar, of perverting the people, of setting up a kingdom in opposition to Rome, and forbidding to give tribute to Caesar. He was led in a procession to a small hill called *Golgotha*. This hill looks like a human skull, which is being interpreted 'the place of the Skull'. In advance was a soldier carrying a white wooden board on which was painted the nature of the crime. Next came four soldiers, under a centurion, with the hammer, and the nails, guarding Jesus, who bore the cross on which he was to suffer. Then, came two robbers, each bearing his cross, and guarded by four soldiers. They were followed by a great multitude.¹ Jesus Iscariot, who has betrayed his Lord, was with the mob. All the time, he thought that Jesus would assert his power, and demonstrate the strength of God by setting himself free.²

The mournful procession moved on towards the site of execution. There were many women in this procession which bewailed

and lamented.³ Among them was Mary the Mother, Mary Magdalene, Martha, Salome, Ruth, Miriam and other women, which were close beside the Lord. They wept aloud. When Jesus saw them weeping and lamenting, thus, he said:

*Weep not for me, for though I go away, go through the gateway of the cross, yet on the next day of the Sun, I will meet you at the sepulchre.*⁴

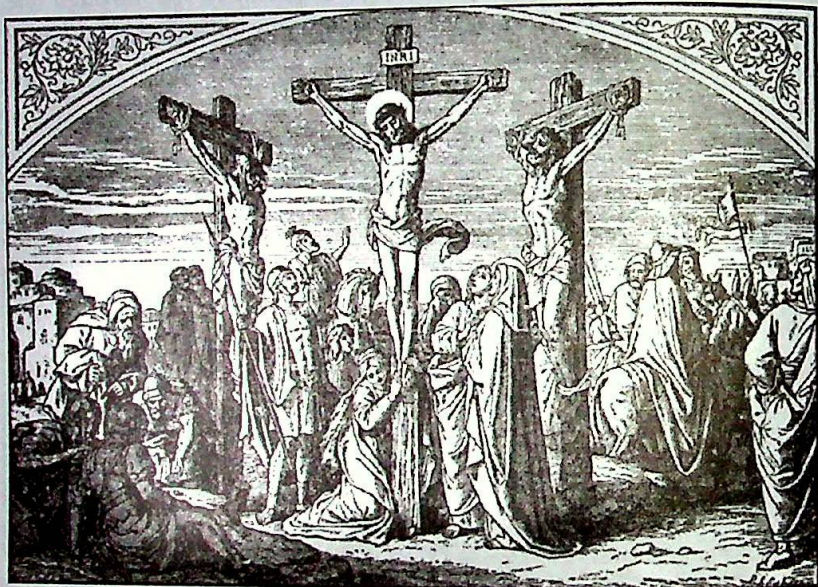


83. Mary Magdalene and Jesus Carries the Cross.

They reached a place which is called Calvary. The distance from Castle Antonia to the hill which is probably the site of Calvary is about three quarters of a mile. The sad procession first moved westward through the Via Dolorosa to the road leading northward to the Damascus Gate. Having arrived at the barren mountain ridge called Gileon; the sad procession suddenly came to a halt. Jesus had fallen on the ground due to exhaustion and fatigue. The women cried loudly when they saw Jesus down under the weight of the cross, bleeding profusely. At that moment, a man named Simon from Cyrene, who was a devotee of Jesus, came forward to bear the cross. They laid it on his shoulders and made him bear it to the site of execution.⁵ There were two other malefactors, led with him to be put on death.

Meanwhile, the Jews were selecting places for erection of the crosses. They finally selected a spot on the hill of Golgotha. Jesus and

the other two prisoners sat on the ground amidst the Roman soldiers and the Jewish mob. It was customary, that before crucifixion each victim was given a drink that made him unconscious. In order to show the sympathy, they gave Jesus a cup of *Toska* to drink. But he refused to take it because he did not wish to die as a drunkard.⁶



84. The Crucifixion of Christ

THE CROSS:

Jesus was called to the cross while it was lying upon the ground. Just before the cross was raised with Jesus upon it, a white board was nailed to the top. It carried the title, '*THE KING OF THE JEWS*' written in Hebrew, in Greek and in Latin. At the request of the servants of Sanhedrim, the cross designed for Jesus was placed in the middle, between those for the two robbers. His cross was designed differently from the others. Ordinarily, the crosses were constructed in such a manner that the perpendicular beam did not reach above the cross beam. But the cross meant for him was of a different form; the perpendicular beam reached far above the cross beam. In addition to it, in front of the cross, a short stake was placed, so that he may rest there while being tied.⁷

Why a special type of cross, and stake was prepared for Jesus is a mystery. May be that its construction may have a special purpose. May be it was designed to save his precious life, which was so dear to poor artisans, most of whom belonged to the Essenes. Jesus was the son of a carpenter, and as such, the carpenter, who had to make a cross, made a special type of cross for him.

Jesus was first tied to the cross, while it was lying upon the ground. His body rested on the short stake, while being tied with strong cords. They tied the arms so tightly that all the blood went back to the heart, and breathing became difficult. The cruel Jews were near with hammer, and with nails; they cried:

Not cords, but drive fast the nails and hold him to the cross.

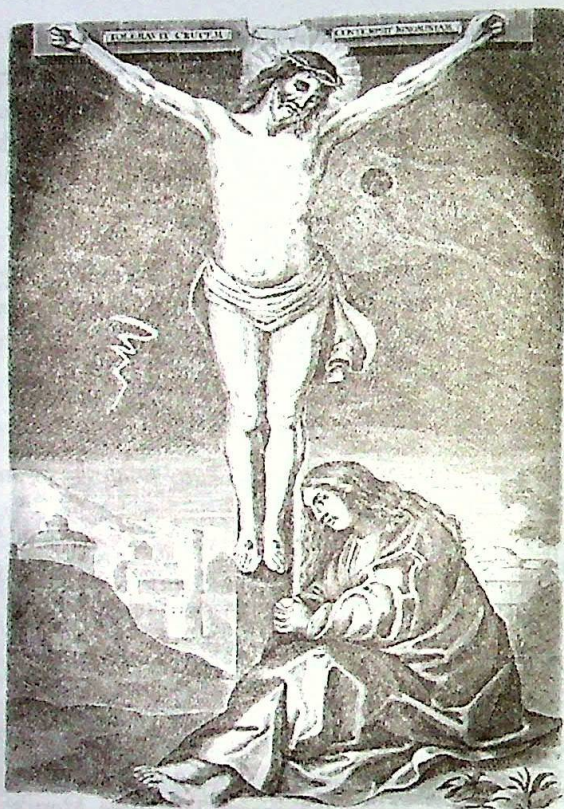
After this, Jesus was nailed through both his hands and feet. Then they raised this cross slowly in the upright position. It was the third hour when they crucified him.⁸

FRIENDS AND FOE:

The friends of Jesus and his relatives were not waiting among the mob at the site of crucifixion. The women who had often ministered to his wants were there near the cross. The three Mary's; Mary the Mother, Mary Magdalene and Mary, the Mother of James, and Joses were sitting around the cross.⁹

Salome, Ruth, Martha, and other women were watching afar off. The sister of Jesus, Miriam was there nearby weeping.¹⁰ It is also mentioned that, one of the disciples whom he loved most, was nearby.¹¹ But at the same time, in the *Gospel of John*, the name of the disciple has been obliterated. Jesus, while pointing to his mother, tells the disciple:

Behold thy mother.



85. Behold Thy Mother.

It also informs that since that hour, the disciple took Mary the Mother unto his home. We have also explained that Jesus loved his consort Mary Magdalene, more than any other disciple. It was she to whom, he entrusted his mother. It is simply to avoid the name of Mary Magdalene that the redactor of the *Gospel of John*, simply mentions the disciple whom Jesus loved, but intentionally avoids giving her name. At the time of crucifixion, the mother of Zebedee's children was also there, while Nicodemus was at the site, Joseph of Arimathea and Rabbi Joseph were holding consultations with the procurator, Pontius Pilate.¹² Besides, there were a few trusted Essenes, who were busy in their divine mission, secretly to save the life of Jesus.¹³

Among the enemies, who had come to witness the crucifixion of Jesus, mention may be made of the chief priests, the scribes and the Pharisees, who hurled taunts on him.¹⁴ In contrast, Jesus said:

Father, forgive them; for they know not what they do.

The above words express Christ's feeling of love towards his enemies.

The heat grew steadily more intense, and a fire was forming in the earth and air. The Essenes knew that an earthquake was bound to come. Jesus was consumed with thirst. His lips were parched, and dry. In agony of thirst, he cried:

"I thirst."

A soldier dipped a sponge in the common sour wine and brought it to the mouth of Jesus on a stalk of hyssop.¹⁶ As the night approached, the earth began to shake at intervals. The Roman soldiers became so terrified that they prayed to their heathen gods. They felt that Jesus was a saint and a beloved of the gods. When darkness descended on the earth, the people started running to their homes. The priests, the Pharisees and the scribes were filled with fear. Only his relatives, including his mother, Mary Magdalene and some of his disciples remained at Golgotha. His friends from the Essene brotherhood had assembled in the nearby worshipping centre. A soldier, who was noble and compassionate, permitted the Beloved Disciple to conduct Mary, the Mother of Jesus close to the cross. From the Dead Sea was observed to raise a thick reddish fog. At the ninth hour, Jesus cried with a loud voice:

*Elo-I, Elo-I, Lama sabach-thani.*¹⁷

Jesus had spoken in Aramaic and the people felt bewildered. Jesus had invoked God twice and asked for immediate help:

*Send forth the glorious and the praise-worthy!*¹⁸

JOSEPH OF ARIMATHEA:

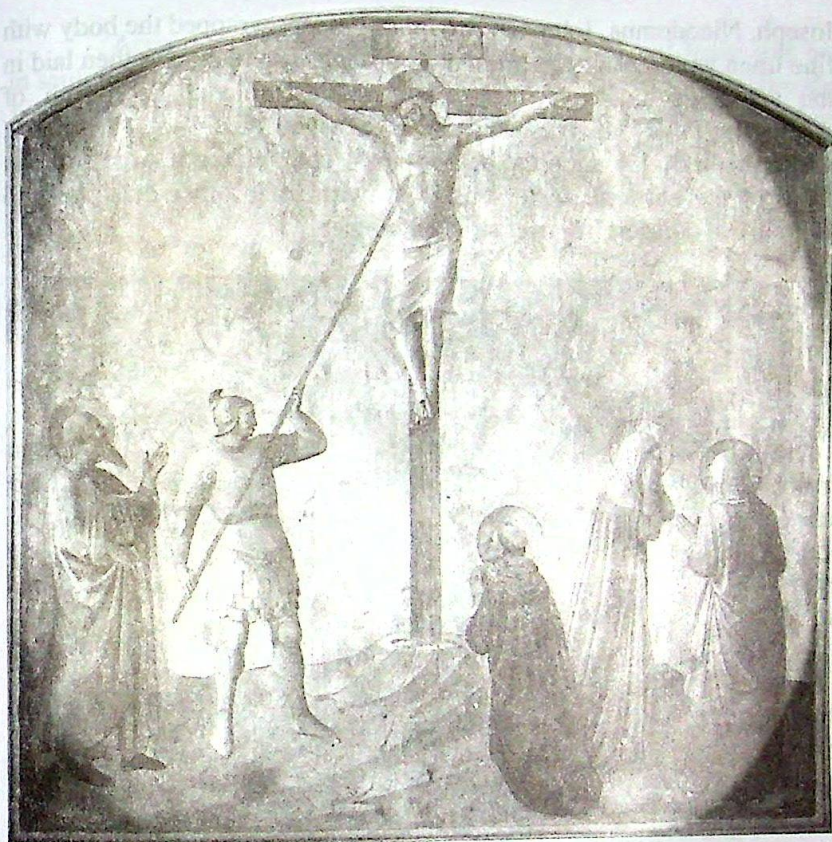
We have already made mention of Joseph in connection with the early travels of Jesus to Glastonbury, England. It needs to be reiterated that Jesus was, in his early years, as a boy entrusted to his care by his niece, Mary, the Mother. Joseph is called '*Nobilis Decurio*'

which indicates that he had an officer's rank in Judean or Roman army. This status accounts for his personal relations with Pontius Pilate. He was an honourable counsellor of the city council, which consisted of several decurios.¹⁹

As next-of-kind, Joseph was fully aware of the activities of Jesus. As soon as he heard about the arrest of Jesus by the Jews, he deputed Nicodemus to see that no harm is done to Jesus at the instigation of the Pharisees. The death sentence, pronounced unwillingly by Pilate perturbed him. Immediately he called a meeting of his Essene friends. They met and devised a scheme to save Jesus on the cross. Both Joseph and Nicodemus did use all their influence with Pilate and the Jewish council on behalf of Jesus. When nothing matured, he prevailed upon Pilate to permit them to take down the body of Jesus from the cross. As hardly a few hours had elapsed since Jesus was put on the cross, Pilate wondered if Jesus was already dead. He called one of the guard's, who informed that Jesus was already dead. Thus, Pilate commanded that the body of Jesus be delivered to Joseph for burial.²⁰

BLOOD AND WATER:

As soon as the priests heard that Joseph had been permitted to take away the body of Jesus, they went to Pilate, and sought that as the victims should not remain upon the cross on the Sabbath, their legs be broken. Then the soldiers, brought by the priests for breaking the legs of the victims came to the site. They broke away the legs of the first victim and of the other, but when they came to Jesus, they felt that he was already dead. As such, they break not his leg. But one of the soldiers pierced his side and forthwith came there out blood and water. Jesus Christ was stabbed on the right side by a spear pointed upwards which could not reach heart.²²



86. Jesus' side pierced.

It appears that the Lord was in a state of coma at that time. It is also possible that he feigned death by putting himself into a cataleptic trance. The existence of blood and water, still in the body of Jesus Christ would prove on medical grounds that he was alive at the time, when Joseph of Arimathea reached that place. He had been declared dead at about 3 p.m.

MEDICAL AID:

Nicodemus with the help of John, untied the bonds, drew out the spikes from the body of Jesus. Then Nicodemus spread strong spices and healing salves on long pieces of byssus. These he wound about Jesus' body. He also spread balsam in the nail-pierced hands.

Joseph, Nicodemus, John and two other Essenes wrapped the body with fine linen which had been brought by Joseph. The body was then laid in the sepulchre made in the rocks, which belonged to Joseph of Arimathea. They then smoked the grotto with aloe and other herbs, while the body lay upon the bed of moss. They placed a large stone in front of the entrance. After this, John with some other does went to Bethany to comfort his grief stricken mother.²⁴



87. Medical Aid.

CONCEPT OF TIME:

Jesus remained on the cross from sixth hour to the ninth hour. The basic unit of computing time, in old times, was a day, which among the Jews was counted from the sunset. It is evident that the day and night was composed of 8 watches of about 3 hours each, so that day and night had 24 hours. The 6th hour in the day would come to about 12 noon and 9 hour would come to about 3 p.m. The Sabbath started at sunset on Friday and terminated at sunset on Saturday. The Jews had to remember this day and keep it holy. It was observed on the seventh day of the week. Similarly, the seventh month and the seventh year had also a special Sabbath. It was not lawful to keep bodies on the cross on Sabbath. Thus it is clear that Jesus was put on the cross at 1 p.m. and was removed from it at 3 p.m.

According to the Jewish reckoning, the body of Jesus was put in sculpture on Friday afternoon between 4 and 6 p.m. The day after the Jewish Sabbath was Saturday. In the early morning, it seems that Mary Magdalene first reached the sepulchre and found not Jesus in it. She wept crying:

They have taken away my Lord. ²⁵

RESURRECTION:

On Saturday, very early in the morning, Mary Magdalene, Mary the Mother of James and Salome came to the site of the sepulchre. They had brought sweet spices with them, so that they might anoint Jesus Christ. There were other devotees with them. They found that the stone of the sepulchre had rolled away.²⁶ An angel sat upon it, whose countenance was like lighting and his raiment white as snow.²⁷ They saw a young man sitting on the right side, clothed in a long white garment.²⁸ As they were much perplexed, two men stood by them in shinning garments. They said unto them:

He is not here, but is risen. Remember, how he spoke unto you, when he was yet in Galilee. Saying: The son of man, must be delivered, unto the hands of sinful men, and be crucified. And the third day, rise again. ²⁹

The young man, who was clothed in a long white garment, told them not to feel frightened, but go and tell his disciples, and Peter that Jesus had gone before them to Galilee, and they can see him there. Accordingly, they departed quickly from the sepulchre with fear and great joy. They ran to bring disciples, go to Galilee and see him.³⁰ But as they were afraid of the Pharisees, they kept the whole incident as secret. They did not inform any one about it. But Mary Magdalene could not keep the secret, and she ran to Simon Peter and other disciples, whom Jesus loved. She told them that they had taken away the Lord out of the sepulchre. Hearing it, Peter ran into the sepulchre, and looked around in the room. He saw the linen clothes laid on the floor. He also saw the napkin that was about his head, not lying with the clothes but in another corner of the room. He departed wondering in himself at the strange incident, which had occurred.



88. Resurrection

It is of the utmost importance that we remember that the body that Jesus rose with was the very same body which was put on the cross. There is no possible way to prove that Jesus rose from the dead, if the body was not the same after that it was before he was buried. We will see later that Jesus takes special pains to show his disciples that he is the same. He declares that he is flesh and bones; he bids Thomas put his hands in the prints of the nails, and in the wound made by the spear; he eats before them the same kind of food he ate before his crucifixion.

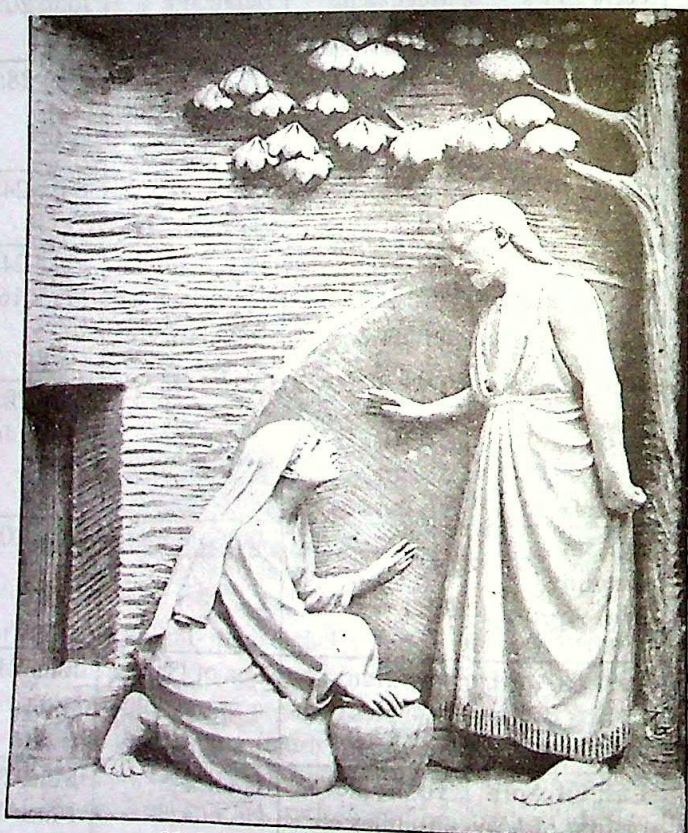
APPEARANCES AFTER THE RESURRECTION:

Jesus Christ showed himself alive to many in the twelve different times he appeared. The chart given below explains every occasion when Jesus appeared after his resurrection:

	TIME	TO WHOM	WHERE	REFERENCE
1	Saturday, early in the morning	To Mary Magdalene	Near The Sepulchre	Mark 16:9; John 20:11-18
2	Saturday Morning	To the women returning from the sepulchre	Near Jerusalem	Matt 28:9,10
3	Sunday	To Simon Peter alone	Near Jerusalem	Luke 24:34
4	Sunday Afternoon	To two disciples going to Emmaus	Between Jerusalem and Emmaus, and at Emmaus	Luke 24:13-31; Mark 16:14
5	Sunday Evening	To the apostles, except Thomas	Jerusalem	John 20:19-23; Mark 16:14
6	Sunday Evening Mid-April		Jerusalem	John 20:26-29
7	Last of April or first of May	To seven disciples on a mountain	Sea of Galilee	John 21:1-13
8	Last Of April or first of May	To the eleven disciples on a mountain	Galilee	Matt 28:16-20; Mark 16:15-18
9	Last of April or first of May	To above five hundred brethren at once	Galilee	1 Cor 15:6

10	May	To James only	Jerusalem, Probably	1 Cor 15:7
11	Thursday, May 18	To all the apostles	Mount of Olives, near Bethany	Mark 16:19-20; Luke 24:30, 31; Acts 1:6-12
12	39 AD.	To Paul	Near Damascus	Acts 9:3,4; 1 Cor 15:8

THE FIRST APPEARANCE:



89. Jesus meets Mary Magdalene.

The first appearance of Jesus was to Mary Magdalene. Several women who had watched Jesus by the cross, such as Mary Magdalene, his consort, Salome, the mother of James and John, Mary the Mother of James, and the other women, who came at early dawn to Jesus' garden

sepulchre. They probably came from their various homes to meet at the sepulchre. It seems that Mary Magdalene first reached the sepulchre, and seeing the stone rolled from the door, hastened to tell the news to Peter. The others then came, and entering into the sepulchre *'found not the body of the Lord'*. Before they reached the place, Mary Magdalene had gone to tell Peter the news. At the sepulchre, the women found the stone rolled away, but two shining angels were there to explain the circumstances. They then went back to the city to report to the apostles, and Peter.

In the mean time Mary Magdalene had returned to the sepulchre. But she kept crying:

They have taken away my Lord, and I know not where they have laid him.

Then she turned herself back, and saw Jesus standing.³¹

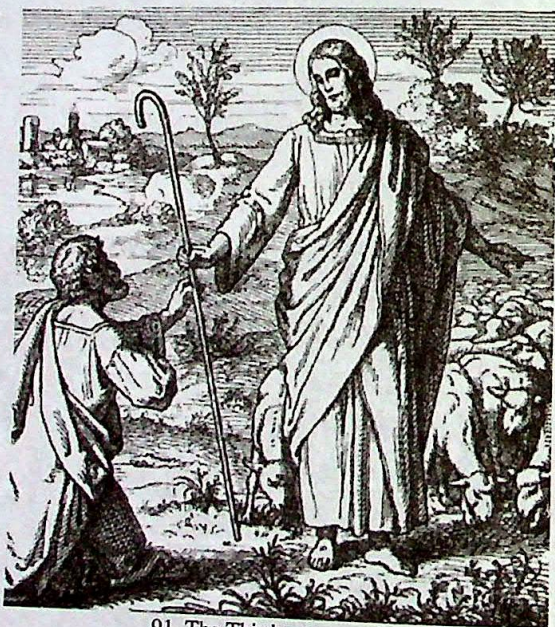
THE SECOND APPEARANCE:



90. The second appearance to the women.

The second appearance of Jesus was early on Saturday to the women returning from the sepulchre to announce to the disciples that Jesus had risen. They found not the body of the Lord. As they went to tell his disciples, behold, Jesus met them, saying, 'All hail'. They held him by feet. They clasped his feet, in affectionate joy, to make sure that it was indeed their Lord, and to express their gladness. They worshipped him, by falling on the knees and touching the ground with the forehead after the Oriental fashion, as expression of profound reverence. *Go tell my brethren that they go into Galilee.* This was the same message which the angels had given them in the sepulchre.³²

THE THIRD APPEARANCE:

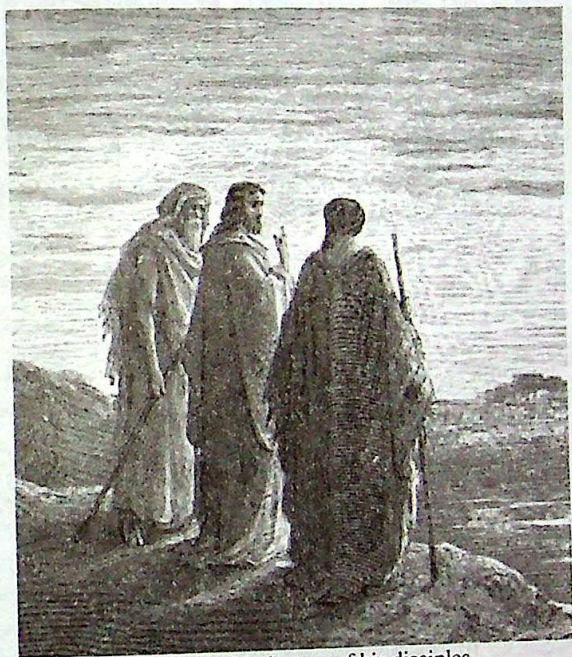


91. The Third appearance.

Peter Simon is to be called a fisher of men. He had confessed Jesus as the Christ. After he had betrayed Jesus, Peter undertook to defend his master with his sword. In his excitement he missed his aim and cut off only the ear of the servant of the priest. Peter denied his Lord three times but he was restored and forgiven.

The third appearance of Jesus was to Peter alone on Saturday near Jerusalem. The Lord is risen indeed, and hath appeared to Simon.³³ Peter had another interview of the great importance later.

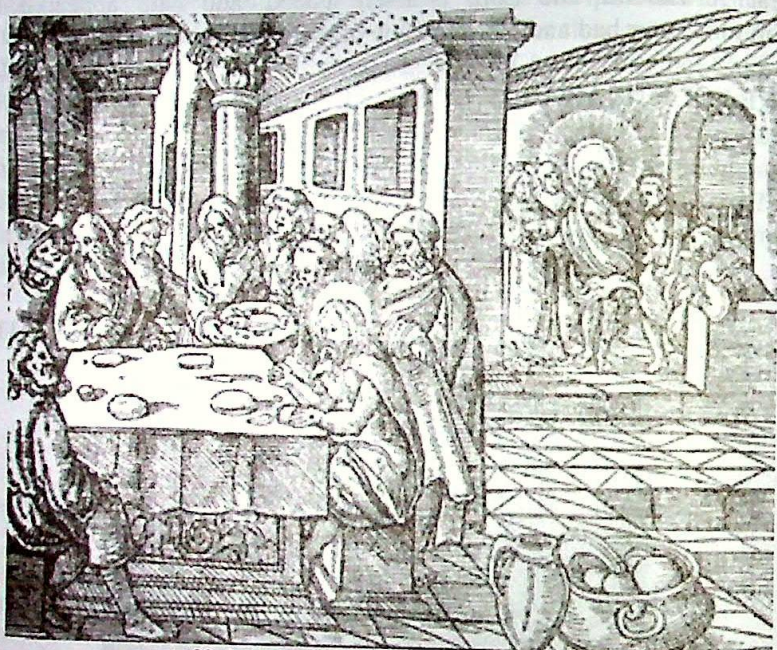
THE FOURTH APPEARANCE:



92. Jesus with the two of his disciples.

The fourth appearance was on the same Sunday afternoon to two of his disciples on the way to Emmaus, about seven miles northwest of Jerusalem. It is not known exactly where this village was situated. On the way they were communing together when Jesus joined them. *But their eyes were holden that they should not know him*, so that they did not recognize him, probably for some of the same reason that kept Mary from recognizing him.³⁴

THE FIFTH APPEARANCE:



93. Jesus did eat fish before his disciples.

It was Sunday evening, when Jesus appeared for the fifth time to his disciples, in Jerusalem. Thomas for some good reason remained absent or because in his sorrow he could not believe that Jesus was alive. The doors were shut for fear of the Jews, as a protection against surprise, and against spies. While the two from Emmaus were telling their story about having met Jesus, suddenly Jesus stood in their midst, and said unto them, *Peace be unto you*, Peace in themselves during these troubled times, Peace with one another, Peace with God, Peace in the midst of enemies.

After wishing peace to them, he said:

Behold my hand and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

While they wondered, he called for a dish of meat. But they gave him a piece of a broiled fish, and of a honeycomb. He took it, and did eat

before them. Jesus wanted to convince them that what they were witnessing was not a vision or a ghost but the very same Jesus, who had been their teacher. Before leaving, he advised them to stay in the city of Jerusalem. He also assured them of God's help.³⁵

THE SIXTH APPEARANCE:



94. Doubting Thomas.

It was the next Sunday in mid-April, when all the eleven disciples of Jesus had gathered in Jerusalem. Thomas had been informed by some that the Lord was alive but he had refused to believe their testimony. He thought that they might be mistaken. Nothing less than the facts would convince him;

Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust hand into side, I will not believe.

The doors were shut as before. Suddenly Jesus appeared in the midst and "saith to Thomas:

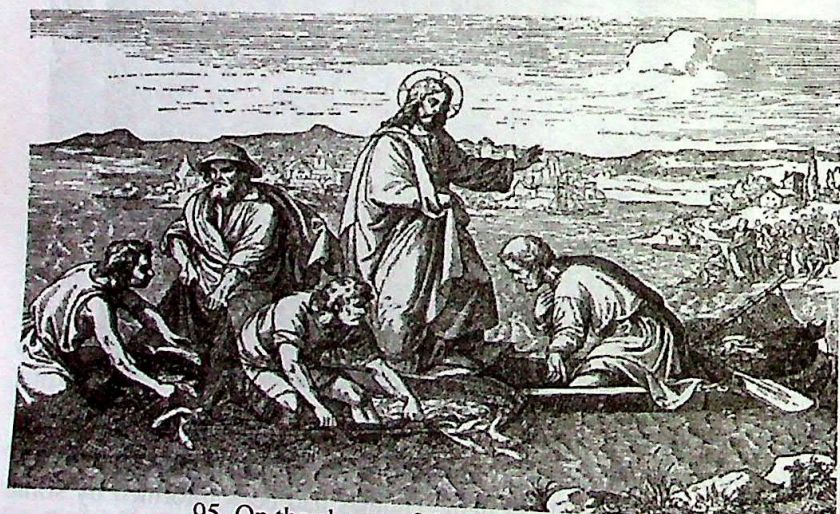
Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing.

And Thomas answered and said unto him:

My Lord and my God!

This event again impressed upon the disciples the truth of Christ's being alive. This was his sixth appearance after crucifixion.³⁶

THE SEVENTH APPEARANCE:



95. On the shores of the Sea of Galilee.

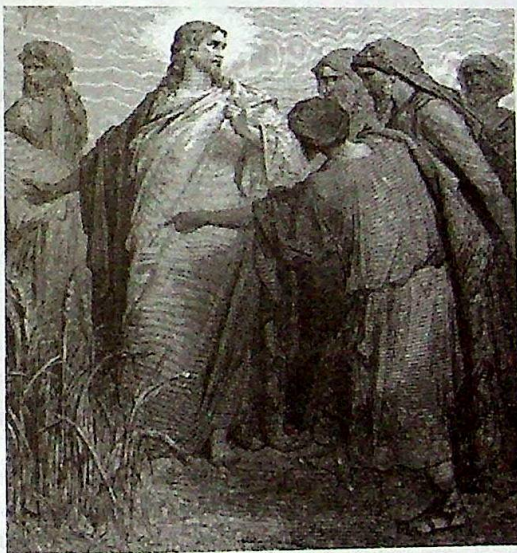
In the last of April or early in May, Jesus Christ appeared to his disciples on the shore of the Sea of Galilee. Peter, Thomas, Nathanael, the two sons of Zebedee and two other disciples of Jesus had been fishing. Mary Magdalene, the disciple whom Jesus loved was also there. In the morning, Jesus stood on the shore with a fire of coals, with fish laid there on. As they had caught nothing, during the whole night, Jesus, not yet recognized, showed them how to catch a multitude

of fishes. Peter drew the net to land full of great fishes. It was Mary Magdalene who recognized Jesus and said to Peter:

It is the Lord.

Hearing this, out of joy, he jumped into the sea, and was later dragged to the shore by others. Then Jesus invited all of them to dine. Jesus and his disciples took bread and fish. This was his seventh appearance after crucifixion.³⁷

THE EIGHTH APPEARANCE:



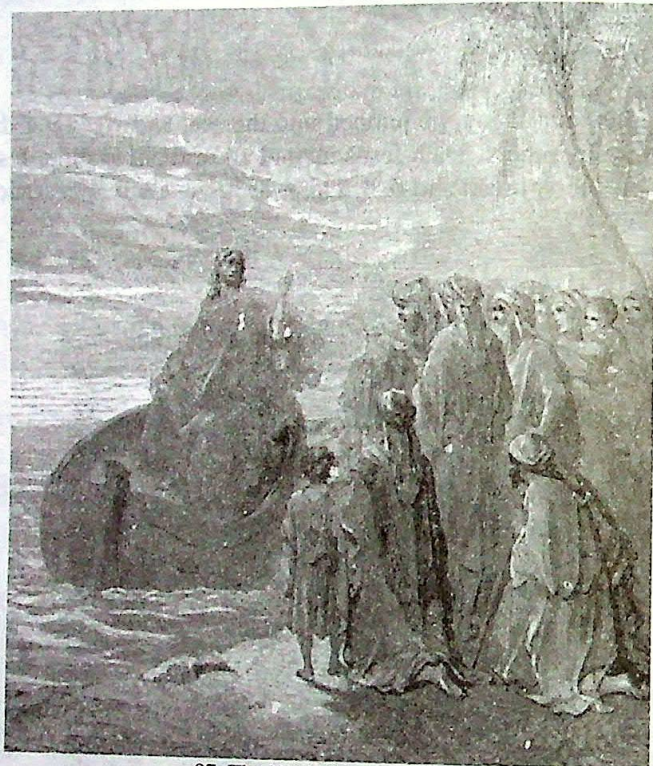
96. The Eighth Appearance.

In the last of April or early in May, the eleven disciples of Jesus Christ went away into Galilee. The Lord has ordained them to meet him into a mountain. When they saw him, they worshipped him. He gave them this message:

All power is given unto me in heaven and on earth. Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost.

This was his eighth appearance after the crucifixion.³⁸

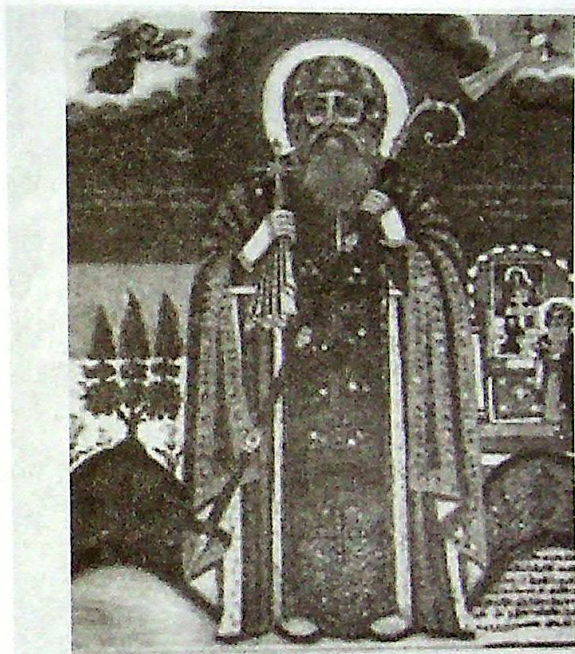
THE NINTH APPEARANCE:



97. The Ninth Appearance.

On the last of April or first of May, Jesus Christ appeared to above five hundred brethren in Galilee. The gathering included his apostles, his disciples, and his followers. Paul informs that earlier, Jesus was seen by James and last of all by him.³⁹

THE TENTH APPEARANCE:



98. James the brother of the Lord.

Jesus Christ appeared in May to the apostle James only, probably at Jerusalem. We do not know much about James except that he was called James the junior, to distinguish him from James, the brother of John. We know that the name of his mother was Mary. This fact leads us to conclude that James was a brother of Jesus. The tenth appearance of Jesus Christ to James at Jerusalem has been mentioned by Paul.⁴⁰

Paul, formerly Saul, was born in Tarsus, and received his education in Jerusalem as a Pharisee. At first, he was against Christ, but after conversion, he eventually took the faith to Europe - a monumental

THE ELEVENTH APPEARANCE:



99. Go and make disciples of all nations.

After his resurrection from the cross, Jesus Christ met his disciples about eleven times. He showed them that he was alive after crucifixion. He spoke about the things pertaining to the kingdom of God. He had advised them to stay in Jerusalem and wait for the promise of the Father. As commanded by the Lord, all his devoted apostles as well as the disciples, gathered on the Mount of Olive, near Bethany. Probably, it was on 18th May, 40 days after his resurrection that he came to give them his final teaching. At the time of his eleventh appearance, he was accompanied by two men in white apparel.⁴¹

THE TWELFTH APPEARANCE:



100. Paul.

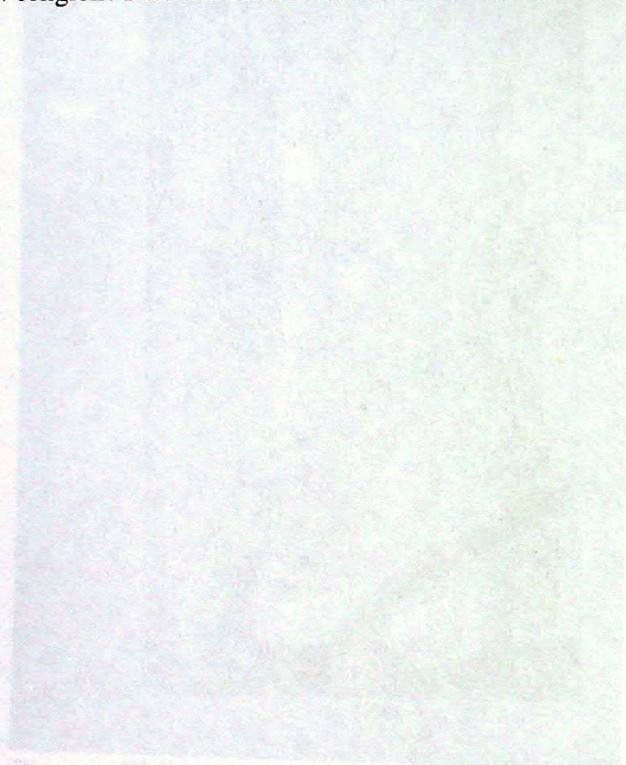
Jesus Christ escaped alive towards the east after crucifixion, and was seen by Paul near Damascus in about 39 AD. Paul had been sent by the Romans to apprehend him for a second crucifixion. We are also informed that at that moment; Jesus Christ had a faithful disciple, Ananias with him, who met Paul on his behest. Paul was nearing Damascus when he heard a voice saying:

Saul, Saul, why do you persecute me?

It was the twelfth appearance of Jesus Christ, nearly about six years after his crucifixion.⁴²

Paul, formerly Saul, was born in Tarus, and received his education in Jerusalem as a Pharisee. At first, he was against Christ, but after conversion, he eventually took the faith to Europe - a momentous

step. While doing so, he invented beliefs and dogmas, which he thought were near to the teachings of Jesus. But in doing so, did he invent a new religion? Paul was later condemned and executed in Rome.⁴³



Paul, formerly Saul, was born in Tarsus, and received his education in Jerusalem as a Pharisee. At first, he was against Christ, but after conversion, he eventually took the faith to Europe - a missionary

NOTES

1. *Selected Notes on the International S.S. Lessons*, 1918 p.183
2. Levi. *The Aquarian Gospel of Jesus the Christ*. California, reprint 2001, Chapter-169:1
3. *The Holy Bible*, Luke 23:27
4. Levi. *The Aquarian Gospel of the Jesus Christ*. California, reprint 2001, Chapter-170.
5. Levi. *The Aquarian Gospel of Jesus the Christ*, California, reprint 2001, Chapter-168: 23.
Simon, a Cyrenian was the father of Alexander and Rufus. (Mark. 15:23)
6. *The Holy Bible*, Mark 15:23
The drink was made from sour wine mixed with wormwood, and was called Toska. Jesus knew it's qualities by testing it. (Matthew 27:34).
7. *The Crucifixion by an Eye-Witness*. 1917, pp. 59-60.
8. Levi, *the Aquarian Gospel of Jesus the Christ*, California, reprint 2001, Chapter-170:9-10; *The Holy Bible*, Mark 15:25
9. *The Holy Bible*, Matthew 27:55-56
10. Levi, *the Aquarian Gospel of Jesus the Christ*. California, reprint 2001, Chapter-170:32-35.
11. *The Holy Bible*, John. 19:26.
12. Levi. *The Aquarian Gospel of Jesus the Christ*. California, reprint 2001, Chapter 171:22.
13. *The Crucifixion by an Eye-Witness*, p.57.
Nevertheless, we have saved him in secret, as he fulfilled his divine mission in the sight of the entire universe.
14. *The Holy Bible*, Mark 15:32, Matthew 27:40-41.
15. *The Holy Bible*, Luke 23:34
16. *The Crucifixion by an Eye-Witness*. p. 65.
17. *The Holy Bible*, Mark 15:34.
18. *Elauia, Elauia, Li-mas-ba (la) g-ants*. There is no god save Elohim...Send forth Glorious and Praised One.
19. Rev. Smithett Lewis, quoted in *Joseph of Arimathea*, Isabel Hill Elder, Glastonbury, 1985. p.15.

20. *The Crucifixion by an Eye-Witness*, pp. 68-67.

21. *The Holy Bible*, John. 19:31-33.

22. *The Holy Bible*, John 19:34.

One of the soldiers stuck his spear into the body in such a manner that it passed over the hip and into the side. but from the insignificant wound flowed blood and water, at which John wondered.

The Crucifixion by an Eye-Witness. p.71.

23. When the *Kundalini*, rises to the topmost spiritual centre, *Sahasrara*, we attain the *Samadhi state*, the state of equality-awareness. In this state, the mind and intellect become totally balanced. At that moment, the entire world will remain immersed in the self. When a realized being is in this state, he lives in God and moves in God.

Swami Muktananda. *A Guide To Spiritual Journey*.

The *Samadhi* is the highest spiritual experience among the Hindu Yogis, in which a deep sleep is brought about but the soul remains awake and conscious. Seers, saints, yogis, *avatars* and prophets are aware of three spheres of which soul can be conscious; *Nasoot*, the plan of the world of man, *Malakoot*, the sphere of the jinn and *Tabaroot*, the angelic world. Those who have reached the highest spiritual attainment can bring about any state at will. Hazrat Inayat Khan, *The Way of Illumination*.

24. *The Crucifixion by an Eye-Witness*. pp. 73-75

Nicodemus came to Jesus by night, and brought a mixture of myrrh and aloes, about a hundred pound weight. - John. 19:39.

The Holy Bible, Matthew. 27:25-61; John 10:31-42.

25. *The Holy Bible*, Luke 24:1-3; John 20:14-18.

26. *The Holy Bible*, Luke 24:1.

27. *The Holy Bible*, Matthew 28:2-3.

28. *The Holy Bible*, Mark 16:5.

29. *The Holy Bible*, Luke 24:6-7.

30. *The Holy Bible*, Mark 16:7.

31. *The Holy Bible*, John 20:14-18.

32. *The Holy Bible*, Matthew 28:9-10.
33. *The Holy Bible*, Luke 24:34.
34. *The Holy Bible*, Luke 24:13-31.
35. *The Holy Bible*, Luke 24:39-49; John 20:19-22.
36. *The Holy Bible*, John 20:24-29.
37. *The Holy Bible*, John 21:1-13.

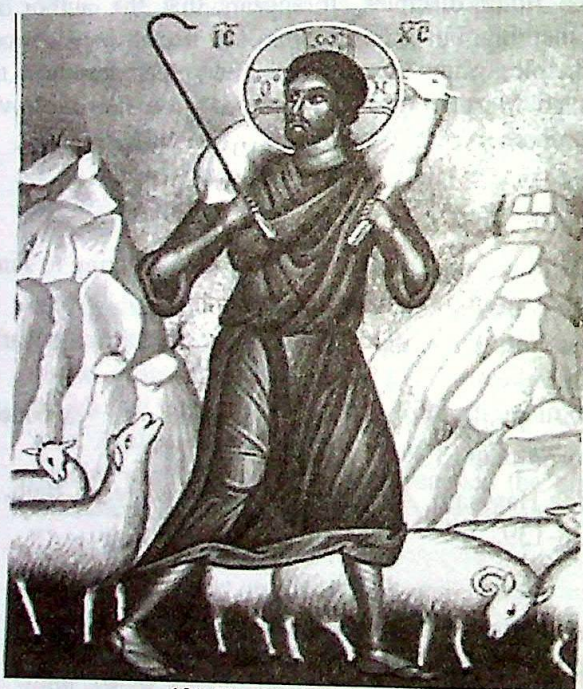
There was no need for the author to hide the names of two other disciples. It appears that the author is hiding something, but exposes himself or herself by mentioning, 'the disciples whom Jesus loved'. Our researches show that Jesus loved Mary Magdalene, who also returned his love, as his companion, consort and wife.

38. *The Holy Bible*, Matthew 28:16-19.
39. *The Holy Bible*, I Corinthians 15:7.
40. Paul makes mention of Jesus Christ appearing to James in his First Corinthians, written in 56 AD.
41. *The Holy Bible*, the Acts of the apostles, 1:6-12; Mark, 16:19-20; Luke 14:50-51.
42. *The Holy Bible*, the Acts of the apostles 9:3-4; Corinthians 13:8.
43. Fida Hassnain, *A Search for Historical Jesus*, Bath. 1994, Pp. 138-139.

THE GOOD SHEPHERD

"And other sheep I have."

John, 10:16.



101. The Good Shepherd.

Jesus, the Son of God had absolute faith in prayers. He had declared to his disciples that:

All things, whatever ye ask in prayer, believing, ye shall receive. Father I thank thee that thou hast heard me and I knew that thou hearest me always. Father, if thou be willing, remove this cup from me.

He had prayed thrice imploring God to remove the cup of death from him. His prayers had been heard, and he had been saved in a miraculous way. He had even confirmed his survival from death on the cross by his eleven appearances to his disciples and devotees. Even Paul, who met Jesus in 40 AD., openly confirms that the prayers of Jesus were heard and he was saved from the death.

*So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, today have I begotten thee. Who in the days of his flesh, when he had offered up prayers, and supplications with strong crying, and tears unto him that was able to save him from death and was heard in that he feared; though he were a Son, yet learned he by obedience by the things he suffered, and being made perfect, he became the author of eternal salvation unto all them that obey him.*¹

Jesus had declared that he was the good shepherd and he knew his sheep. He had predicted:

I am the good shepherd, and I knew my sheep, and am known of mine. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Here Jesus informs that there are other tribes and races, who are to be brought into his fold. He also tells that these tribes and races will hear him, and believe in him. Jesus exhorted his disciples to lay aside their secrecy, and go forth among the people, and teach them in his name.



102. Jesus goes into solitude.

As advised by Joseph, he agreed to go into solitude with them in the lonely country near the Dead Sea. He prayed for the friends he was about to leave,. He lifted his arms and blessed them. The mist rose around the mountain, tinted by the descending sun. As the disciples knelt down, Jesus rose, and went through the gathering mist. But the disappearance of Jesus filled his disciples with new hope, and confidence. Jesus Christ had told his disciples earlier that he will not tell them about his destination because he would like to keep it as secret. It was rumoured that he had been taken up by the clouds. This was simply a mythological tale.²

DAMASCUS:

Jesus though officially crucified in about 33 AD., escaped alive towards the east and in about 38 AD., was seen on the road to

Damascus by Paul, who had been sent by the Romans to bring Jesus back for a second crucifixion. Jesus appeared to Paul near Damascus in about 40 AD., six years and forty days after resurrection. There is no better and fuller evidence than the Gospels to find that Jesus did not die, but lived at least six years and forty days in and around Palestine. Paul describes this meeting with Jesus in one of his letters:

*'.....he (Jesus) appeared first to Cephas (Peter) and secondly to the Twelve. Next he appeared to more than five hundred of the brothers at the same time, most of whom are still alive, though some have died; then he appeared to James, and then to all the apostles; and last of all he appeared to me too.....'*³

THE CONVERSION OF PAUL:

Paul had been deputed by the Romans to intercept Jesus. He had journeyed to Damascus, when he heard a voice:

Saul Paul, why persecutest thou me?

Hearing this voice from heaven, he felt astonished, and trembled. He had seen no man, and when he opened his eyes, he had lost his eyesight. For three days he remained in the same condition. At the moment Jesus and his companions lived in hiding at the house of Ananias. Jesus had spent about eighteen months in Damascus. The Jews had sent a commission to seek him out. "When the disciples said to Jesus:

Who shall be chief over us?

Jesus said to them:

Wherever you have come, you shall go to James, the righteous one.



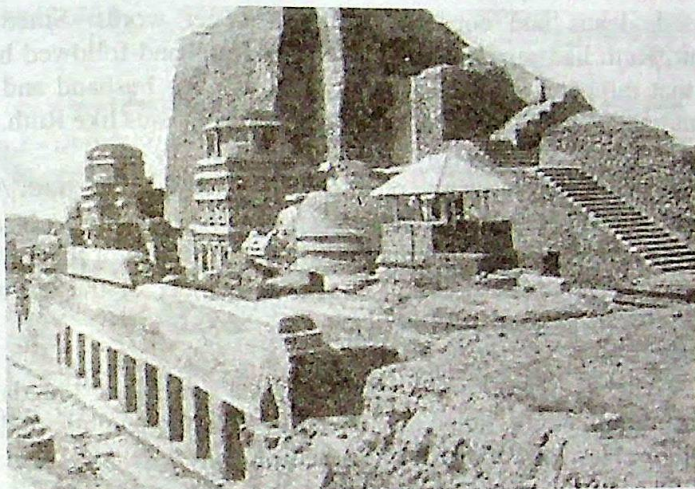
103. The Conversion of Paul.

Jesus appeared to Ananias in a vision, and told him to go into street called straight, find Saul of Tarsus in the house of Jesus. Ananias was further told to inform Paul that Jesus had chosen him as a vessel unto him, to hear his name before the people, and kings, and the children of Israel. ⁴ Ananias went his way and met Paul, and told him about his new responsibilities. Paul had received enlightenment and he changed his name from Saul to Paul. Accordingly, Paul contacted the other disciples of the Lord, and spent a few days with them at Damascus. After that he preached Christ in the synagogues and made many converts. He also went to Jerusalem and then to Tarsus, and continued missionary activities in collaboration with Barnabas and John. ⁵

PARTHIA:

Having received information that the Jews had sent a commission to Damascus to seek him out, Jesus left the place and headed towards Babylon. Thomas had been deputed to Parthia and India earlier by him. Jesus, having travelled that way earlier in his life, will have felt relatively safe as soon as he reached Parthia, out of the reach of the Romans. The Parthian empire stretched from Antioch and

Palmyra in the west to Kabul in the east, the Caspian Sea in the north and the Arabian Sea in the south.



Parthia

He had already been saved and now on this strange odyssey, God guided him, so that he could be saved from further persecution.⁶ Jesus and his mother had to migrate from Palestine and they departed for a far off country. Both of them traversed from country to country.⁷ Some of his disciples and devotees followed him from place to place, which included foreigners also. Ajainim, the priest had met Jesus in Varanasi during his earlier travels in India. Jesus had been his guest in Punjab, when a caravan of merchants from Kashmir had reached Lahore.⁸ Barata Arabo, the Buddhist priest was also with him. Both of them had read the sacred books of the Buddhists together.⁹ Both were life long friends. The Persian master, Kaspar, had deputed his disciples, Hor, Lum and Mer to make enquiries about the news of crucifixion. These three had met Jesus at Damascus. While Hor decided to remain with Jesus, Lum and Mer had gone back to inform, Kaspar Zora, and Melzone in Persia about the trial, crucifixion and ascension of the Saviour.

CARAVAN OF JESUS:

Mary, the Mother accompanied Jesus along with her another son, Jesus. Ruth was with them. We know that she had attached herself

with Jesus, when he had advised her in Bethany, to keep cool and calm. Her husband, Asher, who was a Pharisee of strict mien and thought, had been cruel to her, and drove her out of his home. As Ruth felt much distressed, Jesus had consoled her with sweet words. Since that moment, Ruth had reposed her full faith in Jesus and followed him.¹⁰ Since that moment, she having reconciled with her husband and they lived happily. Asher had also become a devotee of Jesus like Ruth.

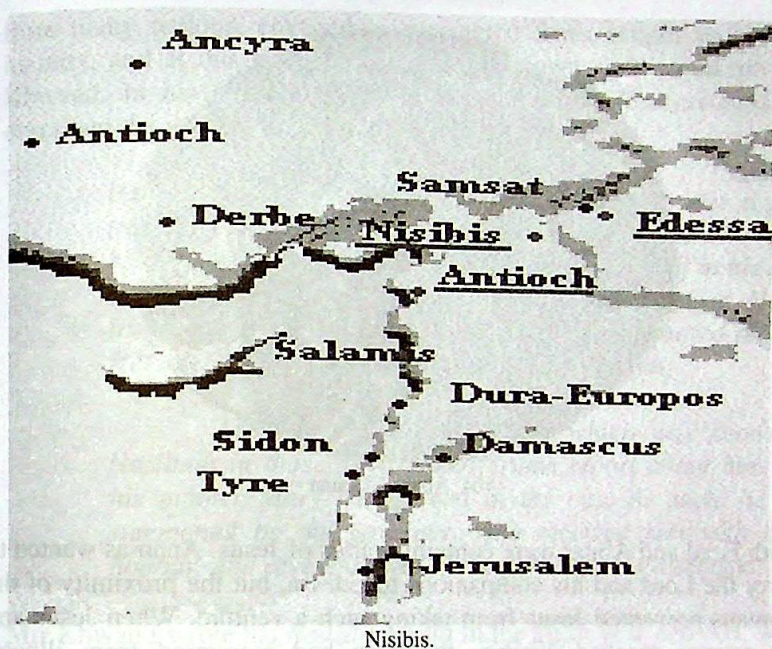
Now, when Jesus was on a move towards the east, both Asher and Ruth joined his retinue. Matthias, who had replaced Jesus Iscariot, had on his accord decided to spend his life in the service of the Saviour, would not leave Jesus. As such, he was a member of the travelling caravan.¹¹

After the ascension, Lazarus, Martha and Mary Magdalene, the consort of the Lord, sailed for Marseilles with her daughter and son. As such, the Hasmonean family did not accompany Jesus.¹²

NISIBIS:

Jesus wanted to avoid the limits of the Romans, and as such, took first opportunity to reach the city of Nisibis, which had a colony of the exiled Jews.¹³ Nisibis is intimately connected with the apostles of Jesus and the Turin Holy Shroud. It is related by Josephus that the king of Adiabene sent his son, Ezad to stay with Abennerigos, the king of Spasinou Charax at the head of the Persian Gulf. This small principality of Adiabene existed between Tabris and Mossul, on the banks of the river Tigris. Ezad returned home to ascend the throne of Adiabene on the death of his father.

It was Ananias who had converted Ezad and his queens. After some years, the king of Parthia accorded him to rule over Nisibis with the result that his kingdom extended right up to the banks of the Mediterranean.¹⁴



Nisibis.

The king of Edessa, Abgar Ukkama, at one stage, was ill with arthritis, and black leprosy. Ananias told him about Jesus and his miracles. As such, the king deputed Ananias, with a request to visit his kingdom, and heal him. Ananias did reach Jerusalem but it was too late, for Jesus had been crucified by then. However, it was Thomas, who handed over the Holy Shroud, which had covered the body of Jesus while he lay in the sepulchre, to Ananias. Thomas told him that the Holy Shroud would have miraculous healing powers for the king. As such, Ananias and Andreas, reached Edessa, with the Holy Shroud and the king was duly cured.¹⁵



104. Abgar Ukkama

Both Ezad and Abgar were contemporaries of Jesus. Ananias wanted to carry the Lord and his companions to Edessa, but the proximity of the Romans prevented Jesus from taking such a venture. When Jesus and his retinue reached Nisibis, the king had recovered from illness. However, Jesus stayed in this city for about two years in 45-46 AD., and preached the kingdom of God.

Nisibis (Nusaybin or Nasibain among Arab geographers) is on the caravan route between Mosul and Damascus. Travellers en route to Persia passed through this important commercial centre. The Persian Gulf is about 150 miles away. Urfa, known earlier as Edessa, is the next proximate town, from which one can reach Aleppo. Mir Muhammad Khwand, in his famous historical work *Rauza-tus-Safa*, informs that Issa travelled to Nasibain, accompanied by some apostles and his mother city chief arrested some apostles. Issa cured some ailing people in Nasibain, and performed some miracles. Even though people were against him in the beginning, all of them, including the ruler of Nasibain came to understand the greatness of Issa and accepted him as a Saviour. Other sources on this are *Tfsir-Ibn-i-Jarrir at-Tibri*, *Jamia-ut-Tawarikh of Faqi Muhammad*, and *Majma-ul-Buldan*.

YUZU-ASAPH:

The city of Nisibis, which had a colony of exiled Jews, was the meeting-place of many caravan routes, and was filled with people

from many nations, engaged in commerce Jesus sought to hide his identity, and at this place he came to be known as *Yuzu Asaph*. Mir Khwand, in his classical work in Persian, titled *Rauz-us-Safa*, has described the journey of Jesus to Nisibis in these words:

Hazrat Issa was called the Messiah because he was a great traveller. He wore a woollen scarf on his head and wrapped his body with a woollen cloak. He also held a staff in his hand and roamed from one country to another in disguise. He ate fruit and vegetables during his travels. He journeyed on bare feet until his companions bought a horse for him.

*At last he reached Nisibis, which was known as Nasibain in those days. A mysterious report about him, and his mother Mary had spread in the city. As such, he was summoned by the governor, who received him with much honour, and reverence. All of them became his disciples.*¹⁶

Mir Khwand wrote his *Rauza-us-Safa* in the Hijra year 836 AH, which corresponds to 1417 AD. It is mentioned in this book that Jesus concealed his identity in Nisibis and came to be known as *Yuzu Asaph*. We are also informed that Jesus preached his doctrines in Nisibis, and many believed in his teachings, but some became his enemies, and tried to kill him. Early evidence of the existence of Christianity in Nisibis is provided by an inscription on a grave:

*I saw the Syrian plain, and all the cities, even Nisibis, having crossed the Euphrates. Everywhere I found people with whom to speak.*¹⁷

However, Nisibis had become unsafe for Jesus, so it was time to continue his journey. He moved east to Mosul, then to Babylon, then to Ur, and from there to Kharax, capital of the kingdom of Mesene. It was the main port to which ships brought products from India, and the Far East. It was possible for Jesus to take the sea route, but instead he crossed into Persia.

PERSIA:

The connections between the countries of Persia and Palestine are ancient. It is a historical fact that in about 539 BC., the Babylonians were defeated by Cyrus the Great of Persia. The Jews hailed this defeat, for they had suffered at the hands of the Babylonians, who had burnt the Temple at Jerusalem. Most of them had been carried away as slaves to Babylon, and employed as agricultural labour. Cyrus the Great not only liberated them from slavery but allowed them to settle down in Palestine. They were allowed to establish their state, and build the Temple at Jerusalem, under the patronage of the emperor. However, most of the Jews settled in Persia, and established themselves as rich traders. Now, they even started to move towards the east and went as far as Central Asia. However, they looked to Jerusalem as their spiritual centre, where Menahem had established a subject State of Judea. Sensing that he had become too powerful, the Persians overthrew him in about 485 BC.



Zoroaster

Incidentally, it may be mentioned that the Jews thought of Cyrus the Great as their Saviour and made him a god in their writings. However, the Jews not only influenced the Zoroastrians of Persia, but also were influenced by the foreign doctrines, thus resulting in a mixed ethical and religious code. It was a happy blending of Judaic and Zoroastrians thought. It was during this period that the Persian art and architecture entered Palestine, and the Jews built large and luxurious villas there. But during the later period, reaction prevailed among the Jews, and the priestly class under the guidance of Ezra succeeded in establishing orthodoxy among them. He forbade modernism, and foreign ideas, and even forced Jews to abandon the Persian wives. This resulted in complete isolation of the Jews of Palestine from the Israelities of other lands. However, when Jesus reached Persia, he found many Israelite colonies in the country. Jesus had spoken of them as the lost sheep of Israel. He had proclaimed that his mission was to seek and save that which had been lost.

PERSIAN MINISTRY:

Jesus delivered many sermons in Persia, and he was welcomed by people. At one stage, a high priest had him arrested. However, he was told not to sow doubt in the hearts of Zoroastran believers. In Persia it was held that only Zoroaster had the privilege of communion with the Supreme Being, and that the Laws had been given to Zoroaster alone. Jesus said to them:

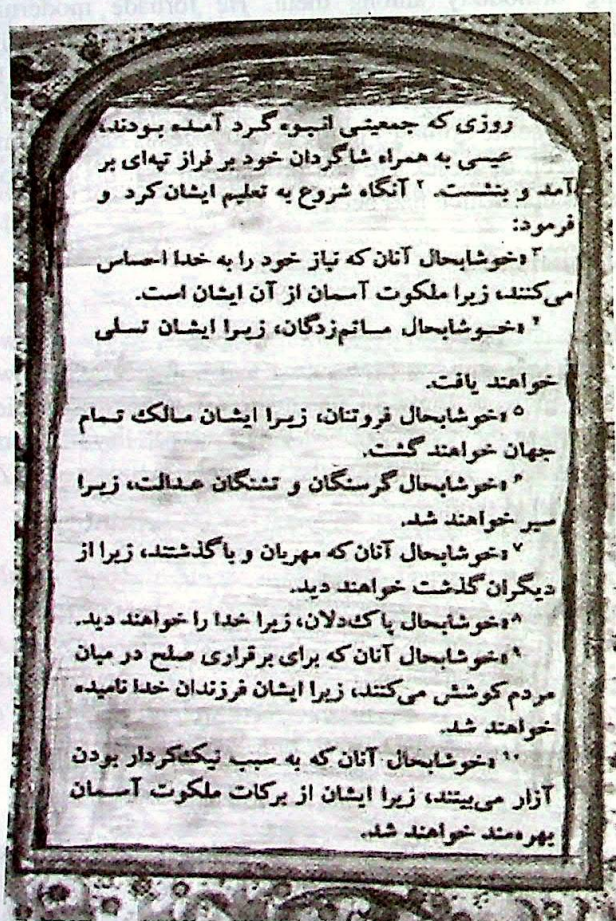
*It is not of a new God that I speak, but of our Heavenly Father who has existed since all time, and who will still be, after the end of all things. It is of him that I have discoursed to the people, who, like unto innocent children, are not capable of comprehending God by the simple strength of their intelligence, or of penetrating into his divine and spiritual sublimity.*¹⁸

Jesus paused in many of the hamlets, villages and towns of Persia, preaching and healing amongst the people, who apparently followed him in throngs. He spoke to the priests in these words:

There is a silence where the soul may meet its God, and where the fount of wisdom is, all who enter are immersed in light and

filled with wisdom, love and power. The silence is not circumscribed: it is not a place enclosed within a wall, or rocky steeps, nor guarded with the swords of men!

*Men carry with them the secret place where they may meet their God. It matters not where people abide, on mountaintop, in deepest vale or in the quiet home; they may at once, at any time, fling wide the door and find the silence, find the house of God. It is within the soul.*¹⁹



Sermon of Jesus.

During his sojourn in Persia, Jesus sat in silence in the prayer hall of the Magi for seven days. Then he spoke on the origin of good and evil.

He told them not to worship the sun, for it was but part of the cosmos. It was to God and God alone that people owed all they possessed in this world. On hearing him, the priests asked how people could live according to the rules of justice without a preceptor. Jesus replied that as long as the people had no priests, natural law governed them, and they preserved the candour of their souls. And when their souls were with God, they could commune with their Father without the medium of any idol, animal, the sun or the fire, he said:

You contend that one must worship the sun, the spirit of good and evil. Well, I say unto you, your doctrine is incorrect - the sun acting not spontaneously but according to the will of the invisible Creator, who gave it birth.

The Eternal Spirit is the soul of all that is animate. You commit a great sin in dividing it into a spirit of evil and a spirit of good: for there is no God outside the good. Who, like unto the Father of a family, does but good unto his children, forgiving all their faults, if they repent.

Wherefore I say unto you, beware of the day of judgement, for God will inflict a terrible chastisement upon all those who have led his children astray from the right path.²⁰



Zoroastrian Temple.

We found an interesting explanation of the name *Yuzu Asaph* in a Persian dictionary. Let us quote this:

*Hazrat Issa, who cured lepers, came to be known as Asaph. He was known as Yuzu, and as he had cured lepers, he came to be known as Yuzu Asaph, for he not only cured them but gathered them under his merciful protection.*²¹

It appears that the term *Asaph* can also denote 'healed leper' as well as 'gatherer' - Jesus got them admitted among the healthy, a veritable miracle for a leper to receive.

PERSIAN NOTICES:

A Persian scholar, Agha Mustafa, in his *History of Persian Saints*,²² makes mention of Jesus. He says that the sayings and teachings of Hazrat Issa or Yuzu Asaph were much the same as those recorded in the Gospels. Jesus' teachings did not affect too wide a public, though a small minority of his followers did exist when Islam came to dominate the region seven centuries later. With the advent of Islam both Jews and Zoroastrian's were wiped out and no traces of the *Asaph* lepers of Jesus Christ are seen anywhere in the region.

No information is available about the route taken by Jesus and his companions on their onward march. Jesus is said to have stayed at Meshed, where he visited the grave of Shem, Noah's son.²³ From Meshed, Jesus and his retinue travelled to Qandhar. From that place, he proceeded to Alexandria, a town founded by Alexander the Great. It is situated about 70 kilometres down of Kabul. From that place, Jesus entered the region known as Gandhara and stayed in the famous city of Taxila.

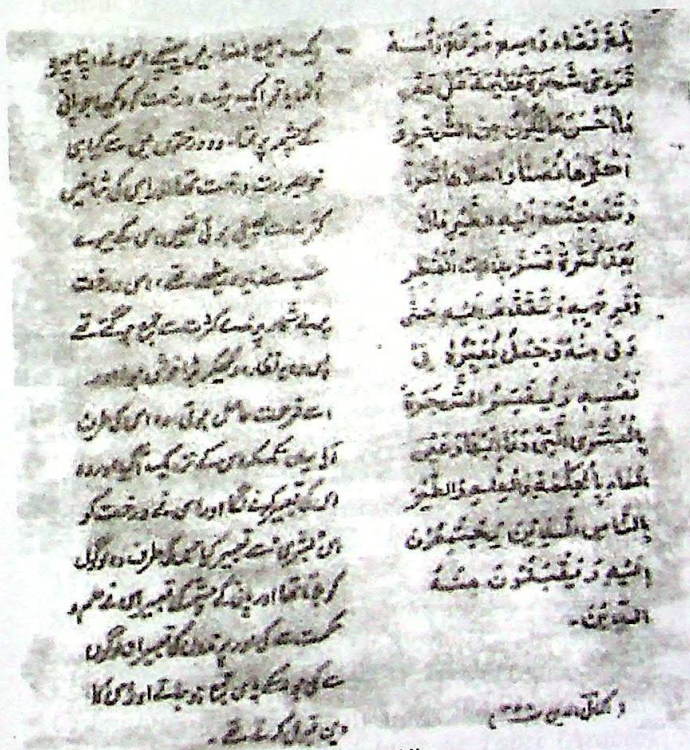
RAUZA-TUS-SAFA:

It is a voluminous work in Persian (7 volumes) written by Mir Khwand bin Badshah in the year 836 AH, corresponding to 1417 AD. It deals with the life and works of great prophets, kings and caliphs. It contains an account of the odyssey of Jesus from Jerusalem to Nisibis in about 37 AD. The *Rauza-Tus-Saffa Fi Sirat-ul-Ambia Wal Malook*

Wal Khulfa was printed at Mumbai (Bombay) in 1271 AH., corresponding to 1850 AD.

IKMAL-UDDIN:

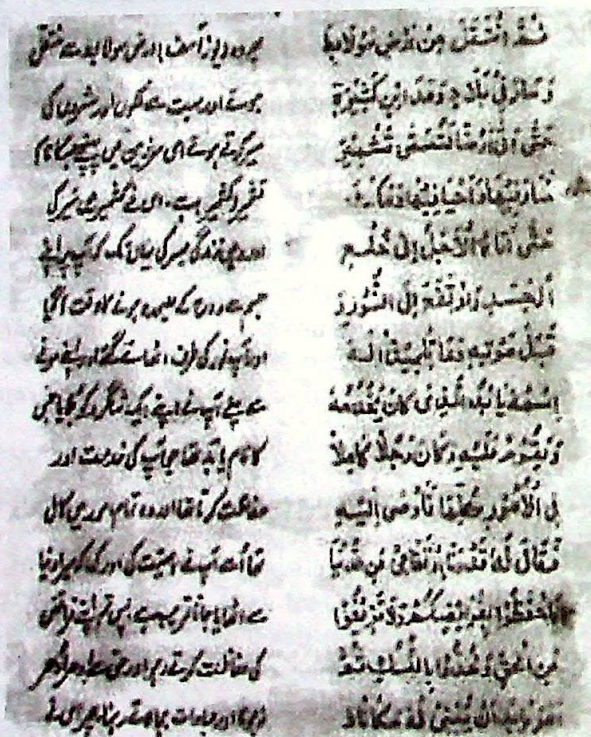
This important research work in Persian was written by the great oriental writer, and historian Al-Sheikh Said-us-Sadiq, who died at Khurassan in 912 AD. He has made a mention of the travels of Yuzu Asaph in his famous book, *Kamal-uddin* which is also known as *Kashful Hairat or Ikmal-uddin*.



Ikmal-uddin

This book is considered by western orientalist to be of great value. It was first printed by Aga Mir Baqar in the Sayyid-us-Sanad Press in Iran in 1881 AD. It was translated into German by Professor Muller of Heidelberg University. Al-Sheikh Said-us-Sadiq had travelled a good deal during his life time, and collected much material

for this and his other works. In this book is mentioned the first travel of the Jesus to Sholabeth, or Sri Lanka, and other places. The second journey of Jesus terminating finally in Kashmir is also mentioned. His sayings and teachings are also briefly mentioned, which are similar to the sayings of the Lord as given in the Gospels. It is also mentioned that at the approach of death, Jesus sent for his disciple Thomas and expressed his last will to him about carrying on his mission. He directed Thomas to prepare a tomb for him at the very place he would breathe his last. He then stretched his legs towards the west and kept his head towards the east, and passed away.²⁴



IKMAL-UDDIN

The *Ikmal-Ud-Din* deals with the earlier travels of Jesus to India, from the information obtained by him from Hindu sources. In this famous work mentioned above, are given the teachings and parables of Jesus, which the Lord, delivered to the people of Kashmir. He also mentions the visit of Thomas to Kashmir for the burial of Jesus.

NOTES

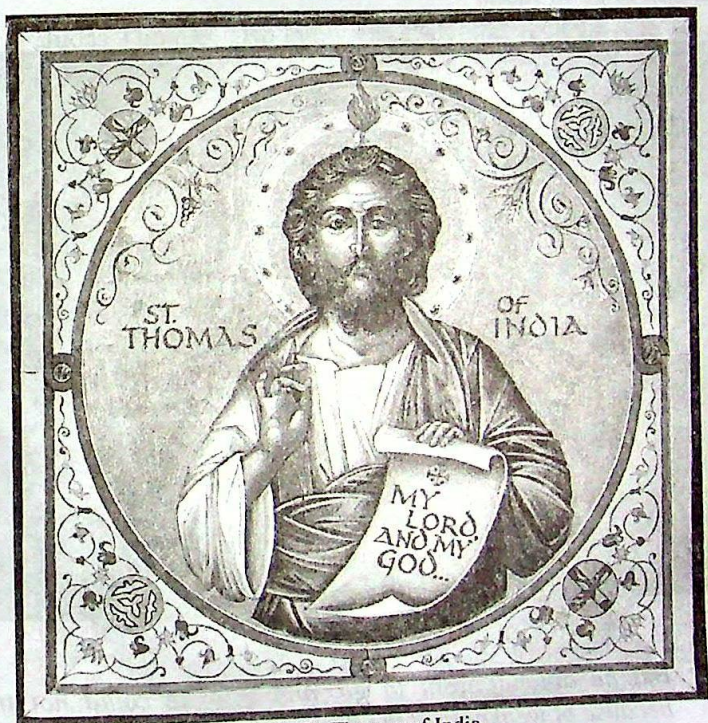
1. *The Holy Bible*, Hebrews, 5:5-9.
2. *The Crucifixion by an Eye Witness*. pp. 117-125
3. Robertson Graves and Joshua Podro, *Jesus in Rome*. London, 1957. *The Holy Bible*, 1. Corinthians, 15:5-8.
4. *The Holy Bible*, Acts 9:10-15
5. *The Holy Bible*, Acts 12:25
6. Abu- Huraira, *Kanz-ul-Aimal-II*, p. 34.
7. Ibn-i-Jarir, *Tatsir Ibn-Ijarir-at-Tabari*, Vol-III, p. 197.
8. Levi. *The Aquarian Gospel of Jesus the Christ*, California, reprint 2001, Chapter- 37.
9. Levi. *The Aquarian Gospel of Jesus the Christ*, California, reprint 2001, Chapter- 32.
10. Levi. *The Aquarian Gospel of Jesus the Christ*, California, reprint 2001, Chapter- 38.
11. *The Gospel of Philip*. Nag Hammadi Library.
12. Jesus had married Mary Magdalene and she gave birth to a daughter named Tamar in 30 AD Jesse, a son was born to her in 32 AD. The dates of birth of Tamar and Jesse given by Laurence Gardner in his *Bloodline of the Holy Grail* as 33 AD. and 37 AD., do not seem to be correct because Jesus was put on the cross on Friday, the 20th of March, 33 AD.
13. Josephus, *Antiquities*, XVIII; 9:1-8.
Nisibis is closely connected with the apostles of Jesus and the Holy Shroud.
14. J.B. Segal, *Edessa - The Blessed City*, p.67.
15. Wilson Ian, *The Turin Holy Shroud*, Penguin, 1978, pp. 313-331
16. Mir Khwand, *Rauza-Tus-Saffa*, Vol-I, p.134, Trans. by E Rehatsek. *In the Garden Of Purity*, 5 Vols. Royal Asiatic Soc, London, 1892, Vol-I. p.134. Mumtaz Ahmad Faruqi, *The Crumbling of the Cross*, p.67, quoting Jarir, Imam Abu Jaffar Muhammad, *Tafsir Ibn-i-Jarir at Tabri (Arabic)*, 30 Vols, Kubr-ul-Mara Press, Cairo, 1921, Vol-3, p.197.
17. Segal, J B, *Edessa - The Blessed City*, Oxford, 1970, p.69.
18. Notovitch, Nicolas, *The Life of St. Issa*, VIII: 15-20.
"The countries around about were filled with the renown of Issa's preaching's, and when he came into Persia, the priests grew afraid and forbade the people hearing him." see also:

- Mustafa, Agha, *Ahwal-i-Ahalian-i-Paras (Persian)*, Teheran, 1909, p.219.
19. Levi. *The Aquarian Gospel of Jesus the Christ*, p.79
 20. Notovitch, Nicholas, *The Life of St. Issa*, VIII, 6-7.
 21. *Farhang-i-Asafiya*, Persian Dictionary, Vol-I, p.91. Ed Syed Ahmad Dehlvi, Hyderabad, 1908.
 22. Agha Mustafa, *Ahwal-i-Ahalian-i-Paras or History of the Persian Saints, (Persian)*, Tehran, 1909.
 23. Faqi Muhammad Qazi Muhammad Raza, *Jamia-ut-Tawarikh, (Persian)* Vol-II, p.81.
 24. Al Sheikh Said-Us-Saddiq, *Kamal-uddin*, Sayyid-us-Sanad Press, Iran, 1881. Translated into German by H Muller, Heidelberg University, Germany, 1901.

THOMAS, THE APOSTLE OF INDIA

"There will be days when you will seek me and you will not find me."

The Gospel of Thomas.

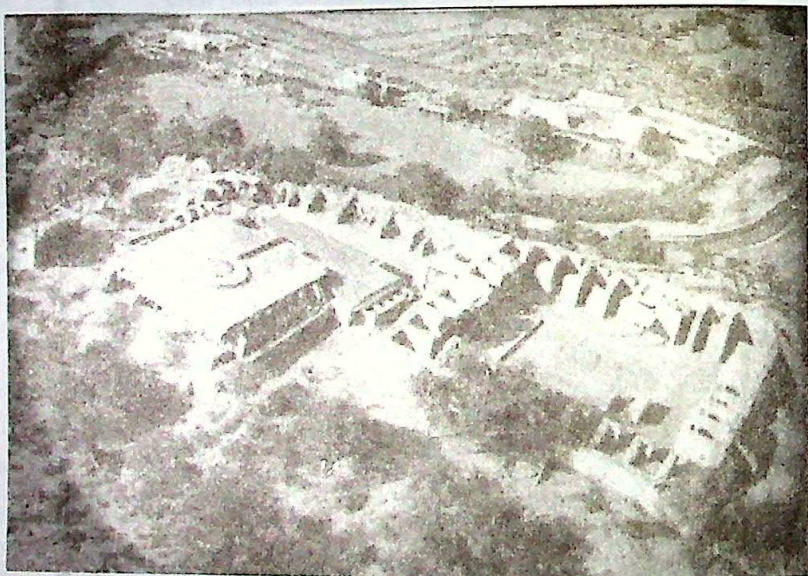


105. St. Thomas of India.

The kingdom of Taxila near Rawalpindi in Pakistan, occupied an important place on the trade routes which used to connect India with Central Asia and West Asia. In the beginning of the 5th century BC., it formed an important region, included in the Achaemenid Empire of Persia. It was in 326 BC that Alexander the Great halted here for some weeks, as a guest of Ambhi, the king of Taxila. It is very probable that Jesus would have followed the same route as followed by Alexander the Great. The Bactarians occupied the region in about 231 BC with the

result that many Buddhists migrated from this place to Khotan.¹ Taxila was swept away by the Scythians and the Parthians in about the first century BC. After the death of Azes II, the kingdoms of Taxila and Arachosia were united under the rule of Gondaphares, who figures in early Christian writings of the same period, as the king to whose court, Thomas the apostle was sent.²

Thomas had been reluctant to go to India. He had met up with Jesus at a marriage ceremony at Andrapolis in Anatolia, and Jesus had asked him to go to India:



Taxila

But he did not want to go, and said he could not travel because of weakness of the flesh, and moreover: "How can I, a Hebrew, travel and preach the truth to the Indians? And after he had considered and said this, the Messiah appeared to him in the night and spoke to him. Do not be afraid, Thomas, go to India and preach the word there, for my grace is with you. But he would not obey, and said: "Send me anywhere you want, but somewhere else, for I shall not go to India".³

According to the *Acta Thomae*, Jesus then sold Thomas 'the Contender' as a slave to an Indian merchant, *Abban*, who had been commissioned

to find a carpenter by King Gondaphares in Taxila. However, this could be interpreted as an elevation from being a brother of the Essenes to a Nazarene of higher authority- *Abba* meaning 'Father', and the sentence symbolising a consecration of Thomas to his work.

Judas came to be known as Thomas, because in Aramaic, a twin is called *Teoma*, which is same as *Thoma* in Syriac. He was given this distinctive name by John because he is said to be the twin brother of Jesus. He was so similar in appearance to Jesus Christ.

Judas Thomas, also known as Didymos, held seventh position among the chief disciples of Jesus. His real name was Judas and the *Acta Thomae* provides information about his missionary activities in the east. It is curious that the *Acta Thomae* refers to him as *Didymos*, "Twin brother of Christ, Apostle of the Highest who shares in the knowledge of the hidden word of Christ, recipient of his secret pronouncements."⁴ This requires more research - the Mother Mary did have other children besides Jesus, or it could relate to Thomas' special relationship with Jesus as his confidant. When the disciples of Jesus divided the world for missionary activities, Parthia and India fell to the lot of Thomas.



Vardanes I (40-45 AD)

At that time, the Parthian empire included the north-western region of India, extending from the Euphrates to the Indus. It is for this reason that Thomas is known as the *Evangelist of Parthia and India*.⁵ He preached among the Parthians, Medes, Persians, Bactarians, Indians and Hyrcaneans.⁶

After enslavement, a proportion of members of the lost tribes of Israel had scattered themselves in North-West India. It is possible that, Thomas may have gone to this region in search of his people. An Indian merchant named Habban or Abban, who had gone to Jerusalem, took Thomas along with him to India. They sailed together from Chaldea and reached Sindh after touching Hormuz and Makran.⁷



St. Thomas

TAXILA:

Our studies show that Thomas had reached India during the period when Gondaphares (21-50 AD.) ruled over his kingdom, with Taxila as his capital. Gondaphares had merged the territories held by the Parthians and the Sakas, ruling all of north-west India. His coins have been found in Kashmir and north India, and some inscriptions at Takhat Bhai.⁸



Taxila

According to historical writings,⁹ Gondaphares ruled over his kingdom from 21 to 50 A.D. one of a series of Graeco-Bactrian rulers, including Euthydemus (220 BC.), Eucratides (180 BC.), Hippostratus (140 BC.), Menender the Great (110 BC.), Antimajus II (100 BC.), Azilises (20 BC.), Spalagadames, Vonoës, Spalyrises (10 AD.), Gondaphares (21-50 AD.) and Abdagases (60-100 AD.).¹⁰ Taxila, during that period, occupied an important place on the trade routes between India, Central Asia and the Middle East. Alexander the Great had halted there in 326 BC. as the guest of its ruler.



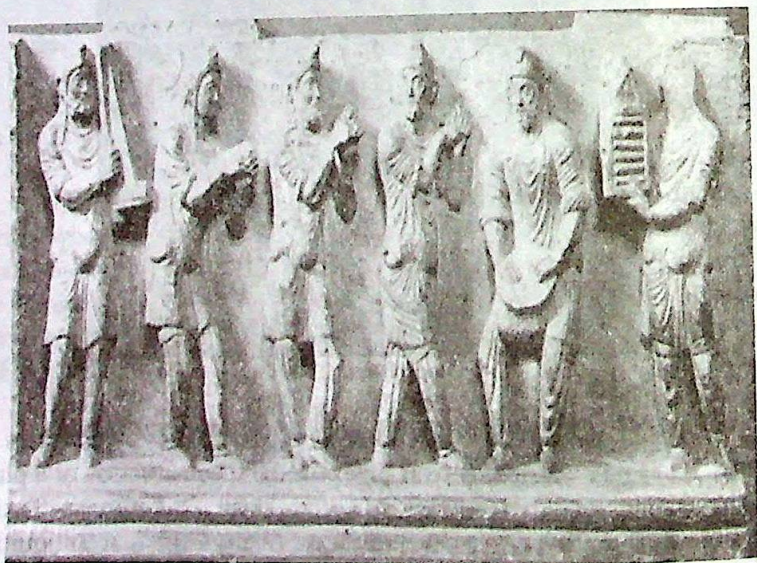
106. Gondaphares (21-50 AD)

Thomas was introduced to Gondaphares by Abdagases at Attock,¹¹ and it was Thomas who supervised the construction of a place for the king in the year 49 AD. At Char Sadah near Taxila, archaeological excavations have revealed many Christian antiquities, such as the statues of Thomas and Simon Peter, together with slabs bearing images of crucifixion. These archaeological excavations have established that Taxila was an important centre of Christianity during the first century AD.

Besides Taxila, several Jewish communities lived in the cities of Merv, Balkh, Kabul, Nishapur, Ghaznah, Herat, Julian and Char-

saddah. During his stay at the court of Gondaphares, Thomas would have surely heard about and met the Lost Tribes of Israel. It is also said that before his onward march to the South India, he had converted some of Jews as well as locals. It is for this reason that he ordained Xantippus as deacon to the Churches in North India.

It was John Marshall who conducted excavations at Taxila around 1924 AD., in his capacity as the Director of the Archaeological Survey of India. He describes his findings in his two works entitled *Taxila*¹² and *A Guide to Taxila*. While describing the statues found in the cell 29, he says that the dress and beard heads of these statues are of a particular style suggesting not Indians but foreigners.¹³ All the figures in this group are shown barefoot, except the central figure, who has sandals. This figure is peculiar because it wears the peaked cap of a Syrian traveller, a tunic to the knees, as worn in Syria at the time, and boots. The figure has definite Jewish features.¹⁴



107. Foreign Musicians. Taxila Museum.

These figures of foreigners were found at Julian in Taxila, where an Assyrian-type monastery was built by Julian, who accompanied Thomas during his travels in India.¹⁵ Near this monastery, king Gondaphares ordered the construction of his palace, in which an Aramaic inscription has been excavated, which reads:

*A highly reverend foreign carpenter, who is a pious devotee of the Son of God, built this palace of cedar and ivory for the great king.*¹⁶

The palace was built within six months and all remuneration received by Thomas was spent in providing alms to the poor and needy. It is also mentioned in several historical works that during his stay in Taxila (40-50 AD.), Thomas won many devotees. The brother of King Gondaphares became a Christian. It is also mentioned that Thomas showed many signs and miracles.¹⁷ The legend on his coins, strange enough, depicts the word: *Tratarasa* or the saviour affixed with the title of the king. When the king asked him to account for his giving away funds to him for building the palace, Thomas explained that he was also building an everlasting palace for the king in heaven.

*He preached with such zeal and grace that the king, his brother Gad, and multitudes of people embraced the faith. Many signs and wonders were wrought by this holy Apostle.*¹⁸



108. At Taxila.

Thomas arrived in Taxila in the year 40 AD.¹⁹ He is said to have supervised the construction of the royal palace, and he met Jesus in the year 49 AD at Taxila. The *Acta Thomae* mentions Thomas thanking Jesus for the opportunity to do such good works:

I thank thee, Lord, in every respect, for dying for a short while in order that I might live in you eternally; and for selling me, in order to emancipate many others through me." And he did not cease to teach and give peace to the troubled, saying, "The Lord gives you this, and assures everyone of nourishment. He nourishes the orphans and provides the widows, and offers the troubled recovery and peace."²⁰

Klijn's version of the *Acts of Thomas* provides very interesting information about an occurrence at the time of this meeting, during royal marriage at Taxila:

And the King requested the groom's man to go out of the bridal chamber, and when all the people had gone out, and the door of the bridal chamber was closed, the bridegroom raised up the curtain, that he might bring the bride to himself.

And he saw out Lord in the likeness of Jesus [Thomas] standing and talking with the bride. The bridegroom said: "Lo, thou didst go out at first, then how art thou still here?" Our Lord said to him: "I am not Jesus, but I am the brother of Jesus." And our Lord sat down on the bed, and let the young people sit down on the chairs, and began to speak to them."²¹



109. Jesus with Eli-kim

THE CHRISTIANS OF ST. THOMAS:

It is recorded that the Jews had reached the western coasts of India, sometime in 280 BC after the second desecration of the Temple of Jerusalem.²² These tribes settled at Mumbai, Goa, Daman, Diu, Cochin and Sri Lanka. Due to political upheavals in the north Indian region, some more groups of the Jews migrated towards the south of India and this migration continued up to 175 BC.²³

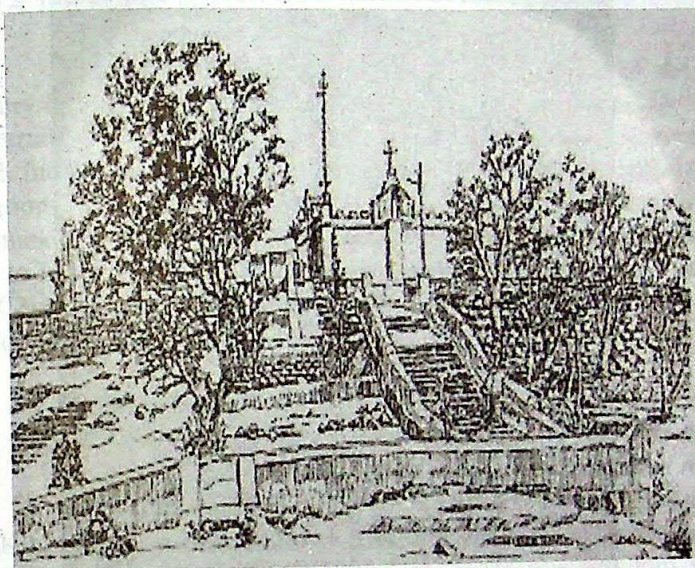
These migrations continued for some time and the king of the region, Raja Airvi, gave them permission to settle in his kingdom. It is also recorded that Isappu Habban, the chief priest of the Jews led them to the kingdom of Raja Airvi.²⁴ It was during these migrations that Thomas left Kashmir and reached Mealapore in south India in 52 AD. These migrant Jews had come from Kashmir and they recounted the names of many other Jewish colonies in north of India.²⁵ These *Bani Israeli* tribes moved down from north and settled in the south of India.

It is also probable that Thomas may have moved them from Kashmir. These Jewish tribes carried their scriptures with them. Information is available about the Book of Moses, written on leather, which they carried with them to the south India from Kashmir.²⁶ After having settled at Mealapore near Chennai, Thomas began his missionary activities. He established seven Churches in the region, and the lower castes, such as the *Shudras* and the *Vaisyas*, got converted to Christianity. The first Church was founded by him in 52 AD at Palayur.



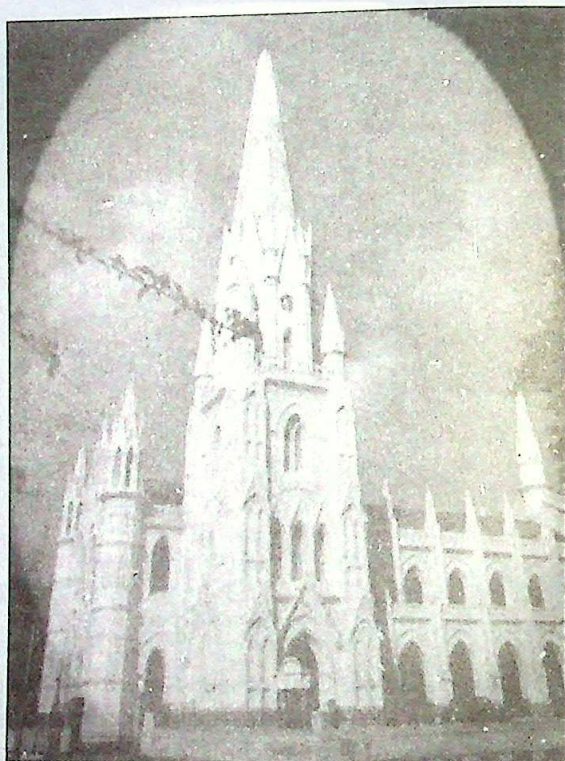
Church at Palayur.

The baptism of the first Indian Christian at Taxila by Thomas may have occurred in the year 49 AD. After that Thomas and his disciples preached to the people on the western coast, established seven Churches and appointed two presbyters. After visiting Andhra, he went to Mealapore on the eastern coast and was successful in converting the queen Tertia, as well as a noble lady, Mygdonia by name. These conversions excited the jealousy of the Brahmans and they incited the people to kill Thomas. He suffered martyrdom outside the city on a mountain at the hands of four soldiers belonging to the Kshatriya caste and his relics were preserved in the cathedral dedicated to him. The tomb of Thomas is situated near Fort George in Tamil Nadu, India.



St. Thomas Mount Chennai.

The Church of Malabar founded by Jesus Thomas, though independent in certain respects, was connected with the Church of Edessa and since 325 AD. has been within the Patriarchal Sea of Antioch.²⁷ This Church has long been part of the Church of the East, to which the Rome, in contempt gave the name of Nestorian and which is really the Catholic Church of Assyria. It was once the Church of Persia and even of China. In the 5th century AD this Church put itself under jurisdiction of the Patriarch at Mosul. The Church has several branches, one being connected with Rome.²⁸



Santhome Cathedral.

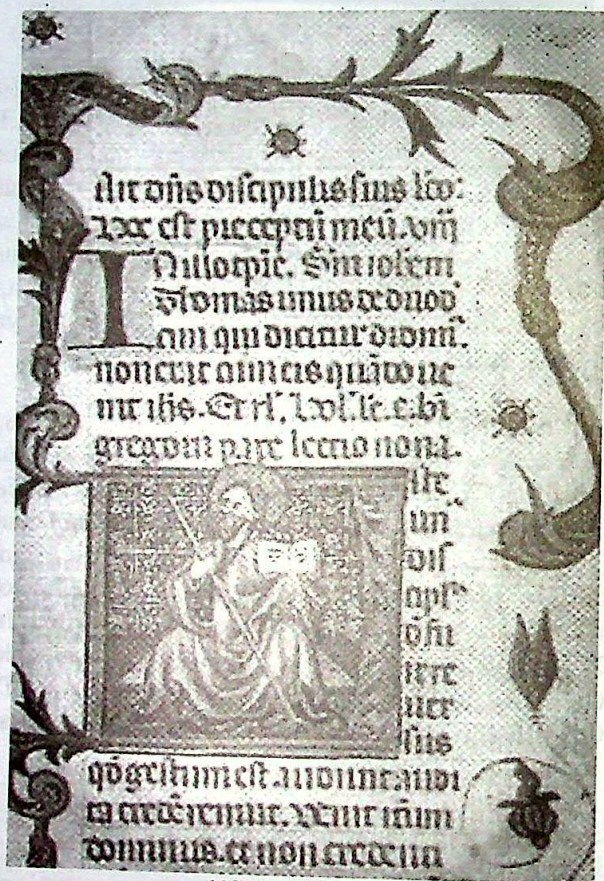
The Christians of St Thomas are also known as the Syrian Christians, because of their links, up to 325 AD., with the Church of Edessa in Syria. They were also simply called 'Nazarenes'. This Christian community founded by Thomas in the first century has continued up to present times. Later, Hsiung-Nu (Hun) invasions of north India, around 430 AD., drove non-Hindu minorities in all directions, the Buddhists towards Ladakh, Tibet and the east, and the Jews and Christians to the south, especially Malabar. The Shaivite Hindus of the north were prepared to adapt their faith to the needs of the times, but these minorities were not prepared to do so - thus, the Christian communities in Taxila and Kashmir died out.

ACTA THOMAE:

The *Acta Thomae* was written in the beginning of the second century by Leucius, the author of several Apocryphal Acts. He based it on certain letters of Jesus Thomas, and on information received from south India which passed through Edessa on its way to Jerusalem. The traditions, originating with *Acta Thomae*, connect Thomas with Edessa and make him the evangelist of Parthia and India. Pantaenius, who was sent to India in 189 AD by Bishop Demetrius of Alexandria, found that the Church was already established by an Apostle. Hippolytus, Bishop of Portus, while writing of Thomas says:

Thomas was preaching to the Parthians, Medes, Persians, Bactrians, Indians, and Hyreaneans and was thrust with a spear at Calamania, the city of India, and was buried there.

Gondaphares is mentioned in the *Acta Thomae* manuscripts as the King, Guduphara, who met the apostle Thomas, on his journey to south India. He was the founder of the Indo-Parthian Kingdom, with its capital at Taxila. He seems to have ruled the north-western India 21 AD to 50 AD. The collection of *Assemani* is particularly valuable for quoting copiously many Syrian writers. He tells us that St. Thomas was the apostle in Mesopotamia and India and mentions the house of St. Thomas in the city of Mealapore.²⁹



110. Acta Thomae.

The life of Thomas, as given in the *Acta Thomae* begins by telling us that at the division of the field of work among the apostles, Parthia fell to the lot of Jesus Thomas and he had to work in that part of India which was within the Parthian Empire. Thomas objected:

How can I, being a Hebrew man, go among the Indians?

It is next stated that Jesus and Thomas together arrived at Magdonia, which is another name for Nisibis. Abbanes (Abbanes or Habbane) an emissary, some say nephew, of Gondaphares, reached there and requested the king of Magdonia to send an architect to build a palace after the Roman style.

LEGEND OF THE PALACE:

There is a legend of the Apostle Thomas, the architect, that in his labors for the Gospel he reached India, where king Gondoforus sent for him to build "a prouder palace than mortals know," and placed untold treasures in his hand, and then went away. But Thomas built only a spiritual palace, of good works laid up in heaven.

*He clad the naked, the hungry fed, and the oil of gladness
around him shed. He blessed them all with the ample store, as
never a king's wealth blessed before.*

The king on his return was fiercely angry and thrust the Apostle into a dungeon. The king's brother, who had lately died, returned from paradise, and thus spoke:

<i>I have been to Paradise, O my king!</i>	<i>And</i>
<i>have heard the heavenly angels sing.</i>	<i>And</i>
<i>there I saw, by the gates of gold,</i>	<i>A palace</i>
<i>finer than tongue has told;</i>	<i>Its glories, there</i>
<i>in that radiant place,</i>	<i>Shone forth like a smile</i>
<i>from the dear Lord's face.</i>	<i>An angel said it was builded</i>
<i>there,</i>	<i>by the good St. Thomas, with love</i>
<i>and care.</i>	

The king released Thomas from his dungeon cell.

*And said, 'O builder!' He is most wise, who
buildeth ever for paradise.³⁰*

ANOTHER VERSION:

When Jesus was preaching to the king of Magdonia, it was on his suggestion that Thomas was sent to India. He left by land for Mesopotamian port, and then after travelling by sea reached the mouth of the Indus. He went up to the river to a place called Attock. Abbanes presented Thomas to Gondaphares. Thomas built the palace in six months. The fact that Jesus joined Thomas is not stated in so many words, but it is recorded that both attended the marriage feast of Abbanes (Abagases), the brother of Gondaphares, and:

Thomas after ceremonies left the place. The bridegroom lifted the curtain which separated him from his bride. He saw Thomas, as he supposed, conversing with her. Then he asked in surprise: "How canst thou be found here. Did I not see thee go out before all?" and the Lord answered: "I am not Thomas, but his brother.

This incident establishes that Jesus Christ was physically at Taxila in about 49 AD. It also shows that in appearance he was so like Thomas that Abbanses mistook him for Thomas.

It is next stated that before proceeding to south India, Thomas went to another kingdom, but this kingdom is not specified. It is probable that the reference is to the kingdom of Kashmir.

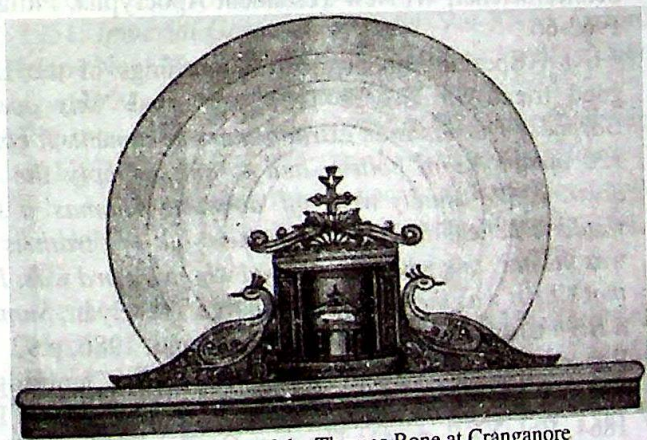
Jesus Christ and his retinue, which composed of the disciples, devotees and the women stayed for a few months at Taxila, Julian and Char-Sadah. As both the cities had a large number of Jewish population, Jesus preached among these people. They were informed about the hardships and sufferings that Jesus and his disciples had suffered at the hands of the Pharisees and the priests. These Children of Israel, who had been away from the Holy Land for several decades, felt shocked, and sad to hear about the episode of the crucifixion. It is the main reason that we find numerous tomb slabs in Julian and Char-Sadah, depicting crucifixion scenes; spears, nails hands and crosses.

Thomas must have learnt from Jesus Christ about the Children of Israel of Malabar and Ceylon, for he had moved among them during his first visit to India. He must have also heard the Kashmiri tradition that some of them had drifted to the Malabar Coast. Thomas, therefore, retraced his steps, and reached the mouth of Indus. On his arrival there, he was told that no ships were sailing for South India because of a war waged by king of Mazdai against a neighbouring ruler. An Alexandrian ship was ready to sail, and that it would call at Socotra in the Gulf of Aden. Thomas and his companions accepted the arrangement and sailed for Socotra. Thus, we hear of his preachings in Abyssinia. From there he proceeded to India by a ship and landed at Kerala, an island in the lagoon near Cranganore and whose chief port was Muiziris. Thomas demonstrated his spiritual powers through healing and

succeeds in converting the king of Mazdai, his queen Tertia and other members of the royal family.

The *Acta Thomae* was accepted and read along with the Gospel of Thomas in all the churches up to the Decree of Pope Gelasius, when in 495 AD. he condemned it as heretical. It is read and accepted in slightly modified form, even to-day, in the Assyrian Churches. It was condemned by the Church because it established the physical presence of Jesus at Taxila long after his resurrection.

The Portuguese Christain Missionaries came to India in 1522 AD, with their dreams of converting the locals into Christianity. But they felt surprised when they saw, a cross atop every hut and house in Kerala. Then, it came to light that the apostle Thomas had already converted them during his stay in south India upto his martyrdom in 72 AD. Before his death, he had returned to India after a long Journey on the Silk Road.



111. Repository of the Thomas Bone at Cranganore

NOTES

1. Stein, Aurel, *Sand-Buried Ruins of Khotan*, Fisher Unwin, 1903, 1903, Vol-1, p.156
2. Marshall, John, *A Guide to Taxila*, Delhi, 1936, p.14. See Also: Marshall, John, And Others, *Taxila*, 3 Vols. Cambridge, 1951.
3. *Acta Thomae*, Vol-I, p.101, In Hennecke, E. And Schneemelcher, W, *New Testament Apocrypha*, Philadelphia, 1963-66; *The Acts Of Thomas*, Ed A F J Klijn, Brill, Leiden, 1962, pp. 6-66.

Thomas was not initially happy over his lot to go to India, and possibly murmured dissent, but the Lord appeared to him by night and reassured him of his continued blessing and presence with him.-Matthew, PV, *Acta Indica*, Cochin, 1986, p.35

4. *Acta Thomae*, Chapter-39, In Hennecke, E, and Schneemelcher, W, *New Testament Apocrypha*, Philadelphia, 1963-66.

Speaking about the real teachings of the Lord my good friend Sir George Trevelyan says: "*this apocryphal Gospel of Thomas is an extraordinary document. It consists of 120 aphorisms of holism, and is quite simply the oneness doctrine. We usually write off 'doubting Thomas' a son who wouldn't believe his Lord had risen, but the truth is that he was the only one who had grasped who his Lord was. He knew that Christ was the oneness*" - George Trevelyan, *Summons to a High Crusade*, Findhorn Press, Scotland, 1986, p.93

5. Rapson, Prof E J, *Ancient India*, C U P, Cambridge, UK, 1911, P.174; Cureton, *Ancient Syriac Document*, London, 1864; Vol. XXII, p.141; *The Acts Of Thomas*, Ed A F J Klijn, p.65; Montague, James, *The Apocryphal New Testament*, Oxford, 1924.
6. Salmond, S D F, *The Writings Of Hippolytus*, Vol-III, p.131, quoted in Khawaja Nazir Ahmed, *Jesus In Heaven on Earth*, P.349. See also, Klijn, *Acts of Thomas*, p.65, and Ante-Nicene Christian Library, Vol-IV, pp. 130-132
7. Smith, Arthur Vincent, *The Early History of India*, Clarendon Press, Oxford, 1904, pp .204-205; Vaux, W S W, *Ancient*

History of Persia, London, 1874, p.121; Matthew, PV, *Acta Indica*, Cochin, 1986, Pp. 33-41.

This work discusses the three routes followed by Thomas during his three journeys to India. According to the author, Thomas took the land route via Edessa, media, Sandaruk and Sogdiana to Taxila, capital of Gandhara.

8. *Imperial Gazetteer of India*, Govt. Of India Press, Calcutta, Vol-II, p.288.

Takhat Bhai is a town in NW Pakistan, where a few inscriptions have been unearthed, referring to the year 47 AD., when Gondaphares ruled.

9. Teran, W W, *The Greeks in Bactria and India*, Cambridge, 1931; Mohan, Mehta Vasishta Dev, *Indo-Greek Coins*, Ludhiana, Punjab, 1967; Majumdar, R C, *Ancient India*, 1952; Cunningham, *Coins of Alexander's Successors in the East*, London, 1884; Rapson, E J, Ed, *The Cambridge History of India*, Cambridge, 1935; Narain, A K, *The Indo-Greeks*, Oxford, 1957; Marshall, John, *Taxila*, 3 Vols. Cambridge, 1951; *Imperial Gazetteer Of India*, Vol-XXVI, Oxford, 1909, Maps Nos. 30-47; Whitehead, R B, *Catalogue of Coins in the Punjab Museum*, Lahore & Oxford, 1914.
10. Rapson, Prof E J, *Ancient India*, C U P, Cambridge, UK, 1911, P.174; Smith, V A, *The Early History Of India*, p.217.

Abdagases, the nephew of Gondaphares, also known as Habban or Abbanes, later succeeded Gondaphares after 50 AD.

11. *The Acts of Thomas*, Ed Klijn, p.6
 12. Marshall, Sir John, *Taxila*, Cambridge, 1951; Guide to Taxila, Delhi, 1936; *Annual Report of the Archaeological Survey of India*, 1920-1921.
 13. Marshall, John, *Guide to Taxila*, p.15, 136, 138; Wheeler, Mortimer, *Five Thousand Years of Pakistan*, London, 1951, p.42
 14. Nazir Ahmad, *Jesus in Heaven on Earth*, Addendum to p.348.
- Taxila was known as Takshila during ancient times, and formed part of Gandhara country, lying on either side of the Indus. Ashoka, the great Buddhist ruler of India, died at Taxila in 326 BC. In about 190 BC, the Kingdom of Taxila came under the rule of Demetrius, Greek ruler of the Indus Delta. Taxila is renowned as a centre for Buddhist and Greek culture,

and it was here that the image of the classical Buddha was first shaped, using Greek realistic human representation for the first time in Asia, where realistic representations were, up to that time, forbidden.

15. Julian is an important site where the Archaeological Survey of India conducted excavations in 1913 AD. Among antiquities found is a group of foreigners in front of cell 29, sculptures excavated in front of the monastery. No explanation is available about these sculptures, nor about the origin of the place name, Julian. "It is not an Indian name, and the village might have been named after Julian of Nisibis, who accompanied Thomas to Taxila."
16. Qureshi, Molyi Mohammed Hamid, *Rahnuma-I-Taxila (Urdu)*, Govt. of India Press, Calcutta, 1924, p.144.
The learned scholar, who served as the Assistant Superintendent to the Archaeological Survey of India in 1924, has correctly translated the ancient Aramaic inscription found at Julian in Taxila, referring to a devotee of the Son-god who constructed a palace of deodar and ivory for the king. In the first place, an inscription in Aramaic is significant. Secondly, the site has been declared to belong to the first century. Thirdly, construction of the palace by a foreigner is confirmed. Fourthly, we are informed that the services of Thomas were requisitioned by Habban for this work, and, as in *Acta Thomae*, both of them departed for India together. It is evident that the inscription refers to Thomas, a devotee of the Sun of God, Jesus.
17. Smith, Viscount Arthur, *The Early History of India*, p.205; Klijn, A F J, *The Acts Of Thomas*, Leiden, 1962, pp. 151-153
18. Smith, Vincent Arthur, *The Early History of India*, p.205.
William Hunter in the *Indian empire* and Dorothy White Lock in the *Anglo-Saxon Chronicle* mention that king Alfred of England sent offerings to the tombs of Thomas and Bartholomew in 833 AD. (Matthew, P V, *Acta Thomae*, Cochin, 1986, pp. 45-46).
19. Jesus was put on the cross in the year 33 AD. He appeared to Paul around 40 AD. The allocation of regions for the apostles was done some time earlier, may be 29 AD. Thomas completed construction of the palace of cedar and ivory for Gondaphares at Taxila in about 49 AD. This is confirmed

from the Takhat Bhai plaque found in 1903 AD. It mentions king Gondaphares in the year 103 of the Bikrami era, from which date 57 years should be deducted to find the Christian era date. Both Jesus and Thomas, according to *Acta Thomae*, were present at the marriage of Abdagases in 49 AD. For details of this marriage, see Ante-Nicene Christian Library, Edinburgh, 1869, Vol-XX, p.46

20. *Acta Thomae*, 19

21. Klijn, A F J, *The Acts of Thomas*, E J Brill, Leiden, 1962, p.70.

The Acts of Thomas are part of the Syriac documents, collected by epiphanies in 363 ad., translated into English by Wright in 1871, included in the Ante-Nicene Christian library as apocrypha. See Wright, apocryphal acts of the apostles, society for the publication of oriental texts, London, 1871, Vol-II in order to belittle the value of *Acta Thomae*, it has been alleged that they were compiled by Bardaisan, bishop of Edessa, who during his travels in India had come into contact with the followers of Jainism and Buddhism (Matthew, *Acta Indica*, Cochin, 1986, p.77). See also liturgical books and calendars of the Syrian Church, and Panaji, Karan Joseph, the Syrian Church in Malabar, Trichinopoly, 1914.

22. Cladius Buchanan; *Christian Researches in India*, Cambridge 1811, p.141

23. Milman, *History of the Jews*, Vol-I, p.442

24. Joseph Benjamin, *Eight Years in Asia and Africa*, p.134

25. Claudius Buchanan, *Christian Researches in India*, p.224

26. Claudius Buchanan, *Christian Researches in India*, p.229

27. Decision of the Supreme Court of Travancore, South India, in the case of Dionysus Joseph vers Mar. Athanansius Thomas. 1877.

28. George Macmunn, *The Religions and the Hidden Cults of India*. pp. 106-108

29. Khwaja Nazir Ahmad, *Jesus in Heaven on Earth*, Lahore, 1952, p.349; Assemani, *Bibliothica Oriental*.III. 1,590.

30. *Select Notes on the International S.S. Lessons*, 1918, p.60

ISHAVARA - PUTARAM

"Know me as Ishavara-Putaram and Kanya-Garbam."

Jesus to Shali-Vahana.



112. Jesus in the arms of Joseph.

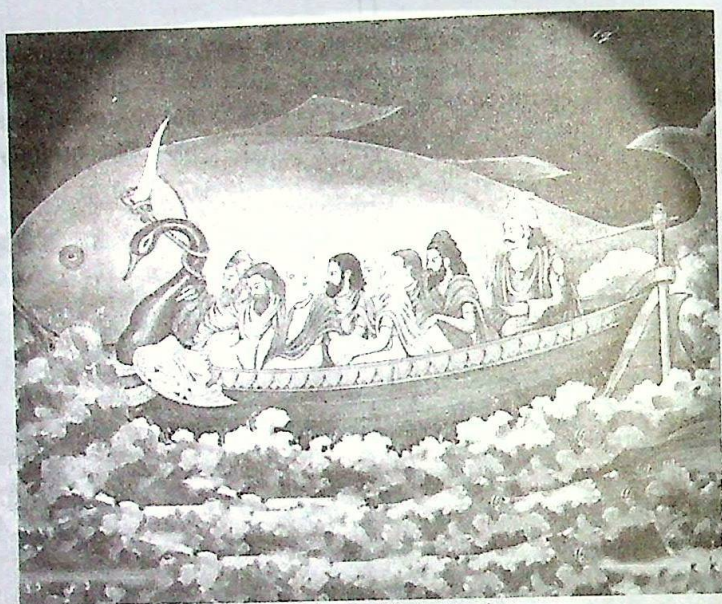
The Valley of Kashmir has been described as the paradise on earth by many famous writers. It is bounded by the Himalayas and its rocks range in age to earliest Palaeozoic period. The discovery of a massive flake, a crude hand axe and stone tools, in the Valley have proved the existence of well stratified deposits dating back to the glacial periods. It

can be said that the Valley of Kashmir may have been the repository of earliest human cultures. Traces of middle Palaeolithic and the Neolithic cultures have been found in Kashmir. The Neolithic culture of Kashmir has close affinity with the similar cultures discovered in Italy and Central Asia.



The Great Flood- Muslim version

The *Old Testament* story of Noah's Great Flood has been handed down from generation to generation in the countries of Arabia, Iraq, Iran, Kashmir, Tibet, and India. In the Hindu scriptures, Noah is named as Manu, who built ships to protect various seeds of life. In this catastrophic flood, many lands and many people sank into the water. After the Great Flood subsided, some lands started emerging out of water.



The Great Flood – Hindu Version.

The *Nilamata Purana* refers to the birth of the Valley of Kashmir, out of a vast space of water. Ottashi Hideyoki refers to Kashmir, as the Mother of the Earth, for it was the first land to emerge out of the Noah's flood. The hill of Hari Parbat also known as the hill of *Sharika*, which was the first to emerge out of the water is worshipped since ancient times. The shrine of *Chakreshvari* is depicted by a huge rock, on which is engraved *Shri-Chakra* or the Star of David. The etymology of Kashmir is attributed to the name of the valley given by its inhabitants as *Kasheer*. The people call themselves as *Koshur*. It is also claimed that many tribes settled in the valley during pre-historic times and prominent among these were the Kassites or Kush tribes, who have founded the habitations with appellations of *Kush*, such as Kashan in Iran, Kashgar in Central Asia and Hindu-Kush in Afghanistan. This tribe belonged to the sons of Cush, who were ordered to migrate to the land of fat pastures.¹ The Kushans founded their empire in the first century AD., and held the fourth Buddhist Council in Kashmir. Prior to the advent of Christianity, the Buddhists had established their *Viharas*, right up from Kashmir to Iran, Syria and the Dead Sea.

The *Nilamata Purana*, an ancient Sanskrit work of Kashmir, informs that the following tribes occupied the valley of Kashmir, after it

emerged out of water in about 4000 BC. The tribes mentioned in the *Nilamata Purana* are: the Nagas, the Pishachas, the Shakas, the Khashas, the Tunganas, the Mandavas, the Antargiris and the Bahigiris and the Yavanas. The Shakas and the Khashas stand for the Scythians and the Kassites, who originated from Cush, the grand-son of Noah. The Yavanas stand for the Greek people.²

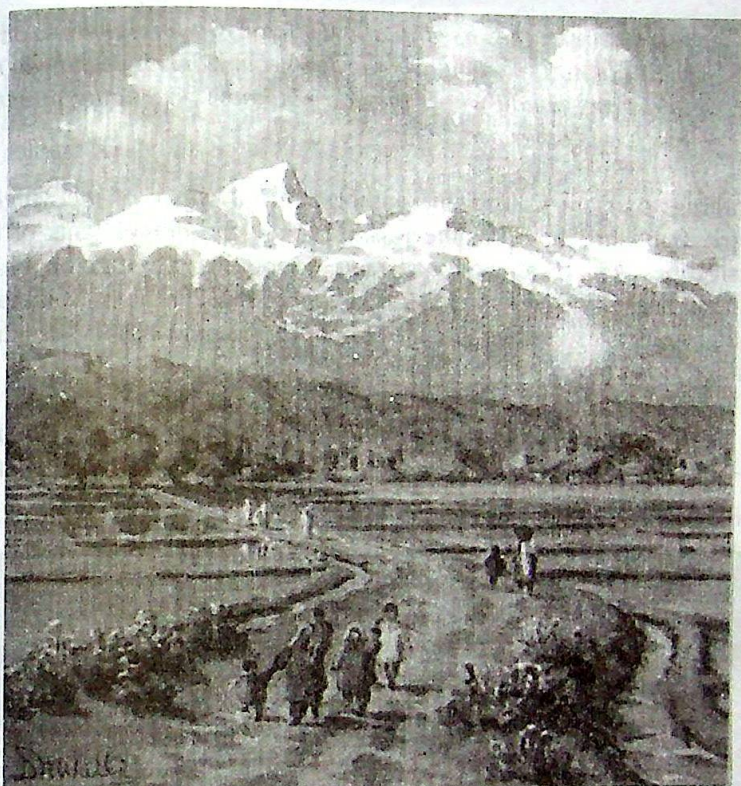
(श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
प्रथम स्कन्धे युधिष्ठिरराज्यप्रलम्भः नाम नवमोऽध्यायः ॥
श्री भीष्म उवाच -
इति मतिरुपकल्पिता वितृष्णा भगवति सात्वत पुङ्गवे विभूम्नि ।
स्वसुखमुपगते क्वचिद्विहृतुं प्रकृतिमुपेयुषि यद्भवप्रवाहः ॥ ३२ ॥
त्रिभुवनकमनं तमालवर्णं रविकरगौरवराम्बरं दधाने ।
वपुरलककुलावृताननाब्जं विजयसखे रतिरस्तु मेऽनवद्या ॥ ३३ ॥
युधि तुरगरजोविभूषविश्वक्कचलुलितश्रमवार्यलंकृतास्ये ।
मम निशितशरैर्विभिद्यमानत्वचि विलसत्कवचेऽस्तु कृष्ण आत्मा ॥ ३४ ॥
सपदि सखिवचो निशम्य मध्ये निजपरयोर्वलयो रथं निवेशय ।
स्थितवति परसैनिकायुरक्षणा हतवति पार्थ सखे रतिर्ममास्तु ॥ ३५ ॥
व्यवहित पृथनामुखं निरीक्ष्य स्वजनवधादिमुखस्य दोषबुद्ध्या ।
कुमतिमहूरदात्मविद्याया यस्वरणरतिः परमस्य तस्य मेऽस्तु ॥ ३६ ॥
स्वनिगममपहाय मत्प्रतिज्ञा मृतमधिकर्तुमवप्लुतो रथस्थः ।
भूतरथचरणोऽभ्ययाञ्चलत्तुः हरिरिव हन्तुमिभं गतोत्तरीयः ॥ ३७ ॥
शितविशिखहतोविशीर्णदंशः क्षतजपरिप्लुत आततायिनो मे ।
प्रसभमभिससार मद्विषयं स भवतु मे भगवान् गतिर्मुकुन्दः ॥ ३८ ॥
विजयरथकुटुम्ब आततोत्रे भूतहयरश्मिनि तच्छिष्येक्षणीये ।
भगवति रतिरस्तु मे मुमूर्षोः यमिह निरीक्ष्य हताः गताः सरूपम् ॥ ३९ ॥
ललित गति विलास वल्गुहास प्रणय निरीक्षण कल्पितोरुमानाः ।
कृतमनुकृतवत्य उन्मदान्धाः प्रकृतिमगन् किल यस्य गोपवध्वः ॥ ४० ॥
मुनिगणनृपवर्यसंकुलेऽन्तः सदसि युधिष्ठिरराजसूय एषाम् ।
अर्हणमुपपेद ईक्षणीयो मम दृशि गोचर एष आविरात्मा ॥ ४१ ॥
तमिममहमजं शरीरभार्जा हृदिहृदि
भिष्टितात्मकल्पितानाम् ।
प्रतिदृशमिव नैकाधाऽर्कमेकं समधिगतोऽस्मि विभूतभेदमोहः ॥ ४२ ॥
श्री सूत उवाच -
कृष्ण एवं भगवति मनोवाग्दृष्टिवृत्तिभिः ।
आत्मन्यात्मानमावेश्य सोऽन्तः श्वासमुपारमत् ॥ ४३ ॥
॥ इति ॥

Skeletons found at Mohenjodaro and Harrapa in Pakistan, include representatives of the aboriginal stock as well as long headed Mediterranean, who migrated from Mesopotamia. This type is common in Iran, Afghanistan and certain other regions in the north west of India.³ Broadly speaking, the Kashmiris come under the broad heading of Caucasoids. Ethnologically, they fit in under the Mediterranean's of Armenoid and Nordic type.

THE KASHMIRI JEWS:

Most of the Afghan tribes are the descendants of Jewish tribes. They lived as Jews till they were converted by the Muslims during the days of Khalid.⁴ Ethnologically; the overwhelming inhabitants of Afghanistan are the descendants of the Lost Tribes of Israel.⁵

*As centuries passed, these ancient tribes of Israel were succeeded in power by Islam and the rule of ten leaders was broken. Directly and indirectly, the broad mass of population was coerced to Islamic faith. Despite these changes a segment of population between Iran and Kashmir is still called Bani Israel, meaning the sons of Israel. Even today in the eastern areas from Afghanistan to Kashmir, in more than 350 instances, places and castes bear names which originate in, or drive from the Old Testament of the Hebrews.*⁶



113. The Valley of Kashmir.

During its ancient period, the valley of Kashmir was occupied by various tribes. Among the prominent tribes, mention has been made of the Nagas, the Pishachas, the Shakas, the Gandharas, the Khashas and the Tunganas.⁷

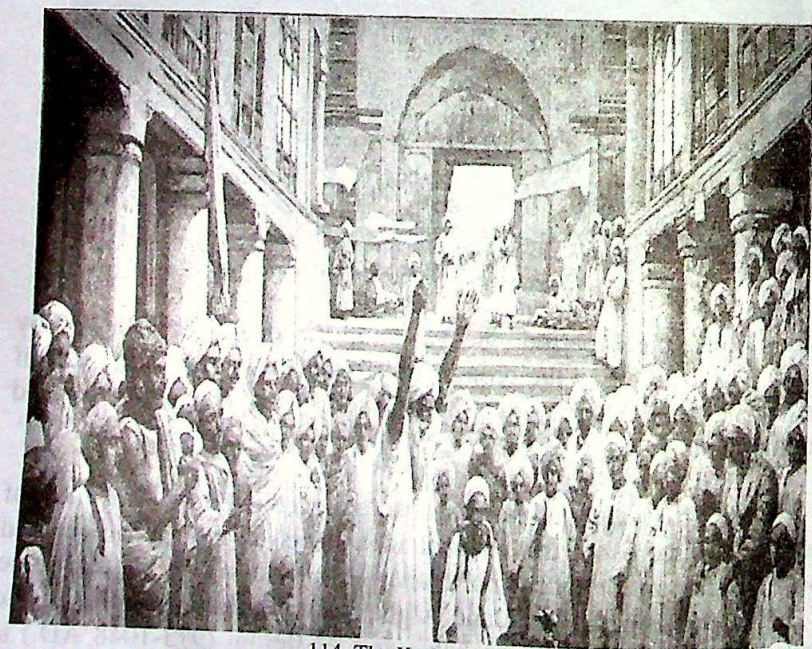
As the valley of Kashmir had emerged out of the sea, most of these tribes were not the original inhabitants of the Valley but had come from countries of the north and the west. It is possible that some of the Jewish tribes of Iran and Afghanistan might have settled in the Valley also. This is more probable and Al-Beruni (973-1048 AD.) is definite in stating:

They are particularly anxious about the natural strength of their country. Therefore they take always much care to keep a strong hold upon the passes and routes leading into it. In

*former times, they used to allow one or two foreigners to enter their country, particularly the Jews, but at present they do not allow any Hindu whom they do not know personally to enter, much less other people.*⁸

According to Jesuit Catrou, the author of the *History of the Mughal Empire*, published in 1708, the Kashmiris are the descendants of the Jewish tribes, which came out of Israel. They built an edifice on a high mountain near Srinagar, which is till known as the Throne of Solomon.⁹ Another author also writes that the people of Kashmir are the Children of Israel.¹⁰ Bernier wrote in 1644 AD as under:

*There are many marks of Judaism to be found in this country. One entering the kingdom, the inhabitants in the frontier villages struck me as resembling Jews.*¹¹



114. The Kashmiris.

The Kashmiris are of a tall, robust frame of body, with manly features; the women, full formed and handsome with aquiline noses and feature resembling the Jews.¹² Their physical and ethnic character has always struck observant visitors to the Valley, and they have universally

connected them with the Jews.¹³ Kash or Cush, the overlord of one Jewish tribe, seems to be the main tribe which migrated to Kashmir. During their travel when they reached Nishapur in Iran, they founded the village of Kashmar; when in Bokhara, they founded a village named Kash; in Samarkand, they founded the villages of Kashband, Kashania, and after having founded Kashgar, they came to Kashmir, and named it *Kashir*, or the country of the Kash tribe.¹⁴

Jesus Christ had spoken of the Jews as the Children of God that had scattered abroad and he wanted to seek, and save the lost sheep of Israel. Therefore, there is no wonder, that he proceeded towards the east, and reached Kashmir.

GREEKS IN KASHMIR:

Alexander the Great set out towards the east in about 327 BC. At that time, the valley of Kashmir formed part of Gandhara, with Taxila as its capital. After his return, the Greek-soldiers and generals, scattered themselves in the north-western regions of India and established small kingdoms in Chitral, Afghanistan, Gilgit, Hazara and Kashmir. Here and there we find evidence; archaeological and numismatic, which prove the fact of the Greek rule in various regions of the northern India. Similarly, we find eleven Greek rulers, who held sway over Kashmir.¹⁵



The Coin of a Greek Ruler.

The Greek rule in north-west India came to an end in about 80 BC. The Sakas or the Scythians of Fargana, started their occupation of this Indo-Greek states under the leadership of their king, Maues.¹⁶ The Scythians are reported to have followed the Kashmir route instead of the Kabul; route via Kashgar and Gilgit in their advance towards the north-west India. The Scythians Empire in India extended from Kashmir to Sindh and covered the regions of Baluchistan, Gandhara, Punjab, Taxila, Swat Valley, Chitral, and Gilgit.¹⁷ The Scythians carried on their administration with the help of viceroys and sub-kings. However, with the emergence of the Kushanas under Kujala Kadphises-I in about 60 AD, the Scythians disappeared from the scene.

JESUS CHRIST AND SHALI-VAHANA:

The most important information about the arrival of Jesus Christ in the vicinity of Kashmir, and his first meeting with a sub-king of the Scythians has been recorded for posterity by Sutta in his famous Sanskrit work, entitled, *Bhavishya-Maha-Purana* written in 1391 Laukika era, corresponding to 115 AD. Shali-Vahana, the sub-king of the Scythians at the time of his succession, witnessed attacks by the neighbouring tribes from China, Parthia, Bactria and Sinkiang. These hordes were defeated by him but they left after looting his kingdom.¹⁸ However, he succeeded in demarcating the boundaries between the Aryans and the non-Aryans. Sutta, records that the king during his travels in the Himalayas, at Wyien, saw a foreigner, who looked like a Scythian prince. This person was fair in colour and wore white robes. After their talk, when the king enquired about his name, the saint replied:

Know me as Ishavara-Putaram (Son of God) and Kanyagarbam (born of the virgin).

The Prince of peace also told him that he had suffered at the hands of the wicked, for he preached human beings to serve the Lord. He further informed the king that his name has been established as *Isa-Masih*.



The Coin of King Shali-Vahana

The above information clearly reveals that it was Jesus the Saviour who met Shali-Vahana. None except Jesus Christ is known as the Son of God, and none except him is known to have born of a virgin. Secondly, Jesus Christ is known as *Isa-Masih* in the east, even at present. He is also remembered as *Yusu-Masih*. The above information being very archaic and important is translated as under:

In the meanwhile, Shali-Vahana, the grandson of Vikrama-Ditya laid hold on the kingdom of his father. He fought off the hordes from *Cheen* (China), *Tatari* (Tartar), *Balhika* (Bactria), *Kamrupa* (Parthia), *Roma* (Rome most probably Greece) and *Khura* (Khurassan). He took possessions of their treasures, and those who deserved punishment were punished. He defined the boundaries between the Aryans and the *Mleechas* (Amalekites), declaring this side of the *Sindhu* (Indus) as the country of the Aryans. This righteous king demarcated the habitat of the *Mleechas* (Amalekites) beyond the *Sindhu* (Indus).

One day Shali-Vahana, the king of the Sakas (Scythians) came to *Himatunga* (Himalaya). This king, who was very powerful, saw in the mountains of Wyien, a distinguished person of white complexion, wearing a long white robe. Astonished to see this foreigner, he asked, 'Who are you?' The dignified person replied in a pleasant manner:

Know me as Ishvara-putaram (the son of God) and Kanya-garbam (born of a virgin), being given to the

truth, I preached the religion to the Mleechas (Amalekites).'

After hearing this, the king was astonished. He asked: 'Which religion do you preach?' He answered:

O king, I hail from a land far away. When the truth had vanished, and all bounds of propriety were crossed; in the land of the Mleechas (Amalekites); I appeared as Isa-Masih (Jesus Messiah). I received the Messiah-hood, (Christ -hood) in the land of Mleechas; I said unto them; remove all mental and bodily impurities, recite the revealed prayer truthfully, pray in the right manner, obey the law, repeat within your heart the name of our Lord God, meditate upon Him whose abode is in the centre of the sun! When I appeared in the Mleecha country; I taught love, truth, and purity of heart. I asked human beings to serve the Lord. The wicked and the guilty underwent pain my works; and they made me to suffer at their hands. I say unto thee; o king, in truth all power rests with the Lord, who is in the centre of the Sun, while the cosmos is the contraction of the moving elements; and the elements, the sun and the God are for ever. Perfect, pure and blissful frame of God has entered into my heart; thus my name has been established, and promulgated as Isa-Masih!

निष्ठि कृपागममभयम् ॥ २३ ॥ म्लेच्छरक्षस्य वक्तारं मत्पुत्रपरायणम् ॥ इति श्रुत्वा दुःखः प्राह धर्मः को भवतां मनः ॥ २४ ॥ युत्वा
 शत्रुं महागजं प्रापे मत्पुत्रं संशयः ॥ निर्मेयादि म्लेच्छरक्षे मर्माक्षेपे समागतः ॥ २५ ॥ इशामयी च दम्पती प्रापुर्मेना भवत्करी ॥ ताम्र
 म्लेच्छनः प्रत्य प्रसीदत्युपागतः ॥ २६ ॥ म्लेच्छेषु स्थापितो धर्मो मया तच्छुषु धृतं ॥ प्राप्तं निर्मलं कृत्वा मलं दत्तं शुभाशुभम् ॥ २७ ॥
 नेगमं त्रयमास्थाय जलं निर्मलं यम् ॥ स्यायेन सत्यवत्तमा मनसिक्वेन मानवः ॥ २८ ॥ ध्यानेन वृत्रघ्नीनां मृगमंडलमभिश्रितम् ॥
 भनलांशुं प्रभुः गात्रात्तथा मृगोत्तलः मदा ॥ २९ ॥ तत्त्वानां चलभूतानां कर्षणः स ममेतनः ॥ इति कृत्वेन प्रपाल मर्माक्षः किल
 गता ॥ ३० ॥ इशान्निर्दिष्टा प्राप्ता नित्यमुद्रा शिबकरी ॥ इशामसीह इति च मम नाम प्रतिष्ठितम् ॥ ३१ ॥ इति श्रुत्वा स युवालो
 मन्वा तं म्लेच्छपुत्रकम् ॥ स्थापयामास ते तत्र म्लेच्छस्थाने हि दारुणे ॥ ३२ ॥ स्वराज्यं प्रातस्त्वाजा इयमेवमपीकृतम् ॥ राज्यं
 कृत्वा स पश्यन् स्वर्गलोकमुपाययौ ॥ ३३ ॥ स्वर्गात् कृपतां तस्मिन्मया गामीतिथा श्रुत्वा ॥ ३४ ॥ इति श्रीभक्तिचं प्रभापुराणं प्रणि
 मगेष्वेति चतुर्गुणवण्डापरपर्यायं कलियुगीयनिहाममुद्यमे शालिवाहनकाले द्वितीयोऽध्यायः ॥ २ ॥ ७७ ॥ श्रीसुत उवाच ॥ ॥ शालिका
 हसवेन च राजाना दश चाभवन् ॥ राज्यं पंचशताब्दं च कृत्वा लोकान्तरं ययुः ॥ १ ॥ प्रयादा क्रमतो लीना जाता भूमंडले नदा ॥ कृपति
 देशमा या यं भोजराज इति स्मृतः ॥ वृद्धा प्रशस्यप्रयादां वली दिग्विजयं ययौ ॥ २ ॥ मेनया दशमाहस्या कालिदासेन संयुतः ॥ तत्रास्य
 वासः माह मिथुनसुखाययौ ॥ ३ ॥ जिन्वा गांधारजान्मलेच्छान्कार्श्वताज्ञान्द्रुष्टान् ॥ तेषां प्राप्य महाकोशं दंडयोग्यानांकायन ॥ ४ ॥
 वनस्त्रिभुवनं म्लेच्छ आचार्येण सुप्रसिद्धः ॥ महाभट्ट इति ख्यातः शिष्यराज्ञाममन्वितः ॥ ५ ॥ वृषभैव महादेवं मत्पुत्रलनिवाशिनम् ॥
 गोपान्त्रेभ्य मद्राण्य पंचगव्यममन्वितः ॥ चंदनादिभिर्गन्धैर्गृष्टाव भनसा हरम् ॥ ६ ॥ भोजराज्ञ उवाच ॥ ॥ नमस्ते गिरिजानाः
 ममभ्यर्चयितव्यिने ॥ विदुसुनाशाय बहुमायाधरिते ॥ ७ ॥ म्लेच्छगुणाय मुद्राय सचिदलन्दरुणिने ॥ त्वं मां हि किंकरं विद्धि गण्यते
 मुपागतम् ॥ ८ ॥ ॥ सुत उवाच ॥ ॥ इति श्रुत्वा मन्वे देवः शङ्खमाह नृपाय तम् ॥ गंतव्यं भोजराजेन महाकालेभ्यम् ॥ ९ ॥
 म्लेच्छस्मृतिना प्रसिद्धा लीका नाम विभुता ॥ आर्यधर्मो हि तेषां बाह्यैकै देशदारुणे ॥ १० ॥ नृपराज महापार्थी योऽसौ दशमे मया युग
 विपुगे बालदेव्येन प्रेषितः पुनरागतः ॥ ११ ॥ अर्धेनेः स को मत्तः शतशान्देव्यवर्द्धनः ॥ महाभट्ट इति ख्यातः पेशाकृतितनयः ॥ १२ ॥

The Bhavishya-Maha-Purana.

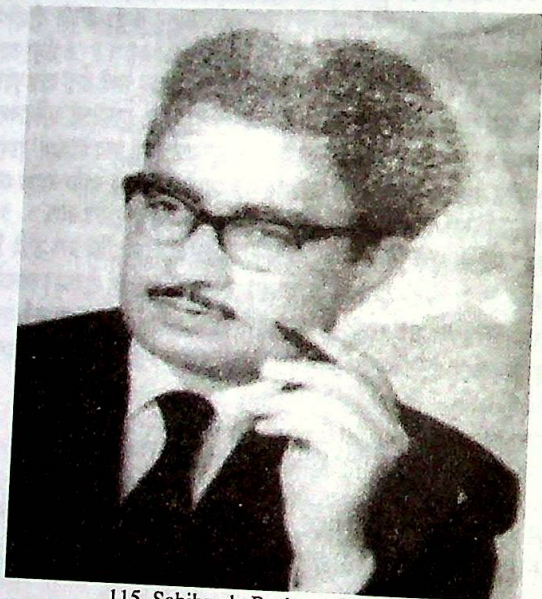
After hearing this from the lips of the distinguished person the king returned, making obeisance to him. ¹⁹

Jesus is always known in the east as *Yuzu-Masih* or *Isa-Masih*, or *Yuzu Masih*, and all those, who do not profess Hinduism, are termed as *Mleechas*. However, it may be noted that the manuscript provides most authentic information. Here, Jesus Christ is said to have referred to his sufferings at the hands of the *Amalekites*, who are termed as *Mleechas* by the author of the above Sanskrit work. It is also noteworthy that Jesus Christ clearly reveals that he known as the Son of God and born of a virgin and that he was sent as *Messiah* to the country of the *Amalekites*.

YUZU-ASAPH:

In Kashmir, Jesus is known as *Yuzu-Asaph*, as well as *Juzu Asaph*. The word *Yuzu* or *Juzu* stands for *Yuzu* and *Jesu* and *Yuzu Asaph* and *Juzu Asaph* stands for *Joshua* the original name of Jesus.

Jesus is termed as Jesu in Aramaic language. In all translations of the *New Testament* in Urdu language, the name of Jesus has been termed as Yusu. In Persian language, Jesus has been named Yuzu. In Arabic language, Jesus is known as Issa. Among the Greeks, he was known as Iesus. In the Gospels, Jesus is termed as Christ, numerous times. We will now quote the views of Sahibzada Basharat Saleem who claimed to be the descendent of Jesus Christ.



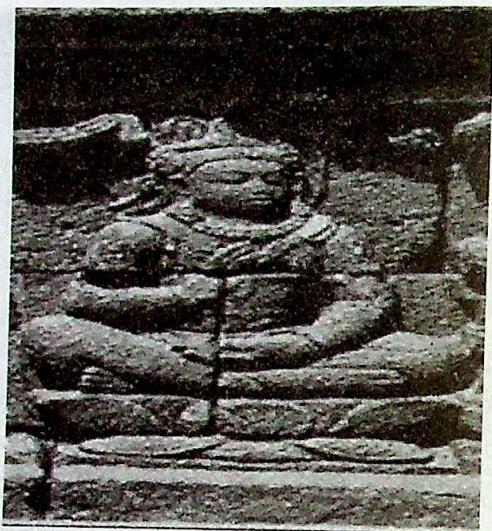
115. Sahibzada Basharat Saleem.

The history of our family containing the family genealogical table (family tree) as well distinctly reads that a prophet of lofty eminence travelled from Jerusalem to Iran 1900 years back (today) and from Iran, he proceeded to Afghanistan from where he finally travelled to Kashmir. He preached the lofty principle of universal brotherhood, compassion, fear of God and other commandments enshrined in the teachings of eminent prophets. The name of this prophet distinctly, and throughout the whole text is shown in unambiguous terms as Shahzada Nabi Hazrat Yuza Asaf.

I, Bhai ...
 My dear ...
 letter in spectacularly clear Urdu and on receipt of
 which I feel like being drawn towards selflessly and
 conscientiously speaking my mind with my traditional
hyiconism in respect of the subject shrouded in mystery
 and in the meantime shall ascend ^{including the family tree} material worthy of being passed on to you, writing
 not too long. The history of our family containing
 the fairly genealogical table (family tree) distinctly
 reads that a prophet of holiness travelled from Jerusalem to Iran over 2000 years
 back (to-day) and from Iran he proceeded to
 Afghanistan; from where he finally travelled to
 Kashmir. He preached the holy principles of brother-
 hood, compassion, fear of God and other
 common instruments enshrined in the teachings of
 ancient prophets. The name of the prophet distinctly
and throughout the whole text is shown
 unambiguous terms as "SHAHZADA NABI HAZRAT YISU"

116. Letter dated 22 December 1980.

Sutta, the Kashmiri scholar compiled his famous work, *Bhavishya-Maha-Purana* in Sanskrit in about 115 AD. In it, Jesus informs the king that he is known as the Son of God and born of a virgin. This is the most ancient and a significant reference about him in the Kashmiri works. In other Sanskrit works, we find appellations of Yuz, Ishana, and Yusu for various persons and places. Most of the scholars, who wrote in Arabic or Persian, have named Jesus as Issa or Yusu Messiah.



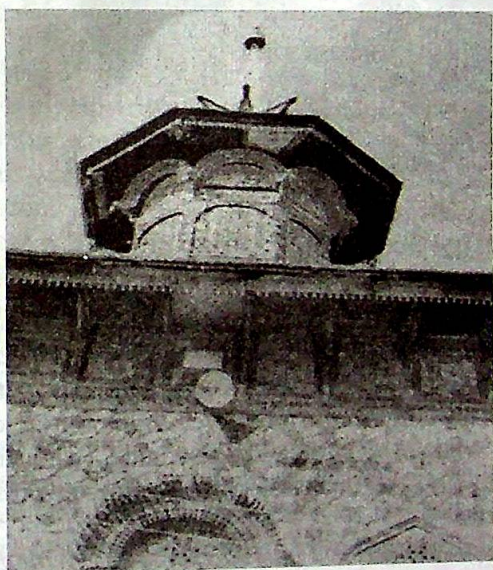
117. Sutta.

The Kashmiri historian, Mulla Nadiri, who completed his *Tarikh-i-Kashmir* during the reign of Sultan Zain-al-abidin in 1420 AD, speaks of *Yusu, the Prophet of the Children of Israel*, to have proclaimed his ministry in Kashmir, under the name of Yuzu-Asaph. Subsequently, in the famous Decree passed in favour of the Custodian of the tomb at Rozabal in 1766 AD the Grand Mufti of Kashmir, the name of the buried person is given as Yuzu-Asaph.

Jesus had met Thomas at Taxila in about 50 AD. From that place, he wanted to proceed on the Silk Road via Kabul. But in the mean while, the Kushanas had crossed the Indus and Kanishka had assumed his charge as Viceroy under Kujala Kadphises at Taxila. As such Jesus, alongwith Thomas, Mary the Mother, Jesus Ananias, Torcin Teman and other servants and devotees proceeded towards Sialkot. From that place, he took this road by the side of the river Jehlum. Unfortunately, Mary died on the way due to fatigue. She was buried at a place which came to be known as Mari on the hill. This place is now named as Murree in the Post Office manual. The tomb lies in the direction of Jewish styled direction of graves- east-west.

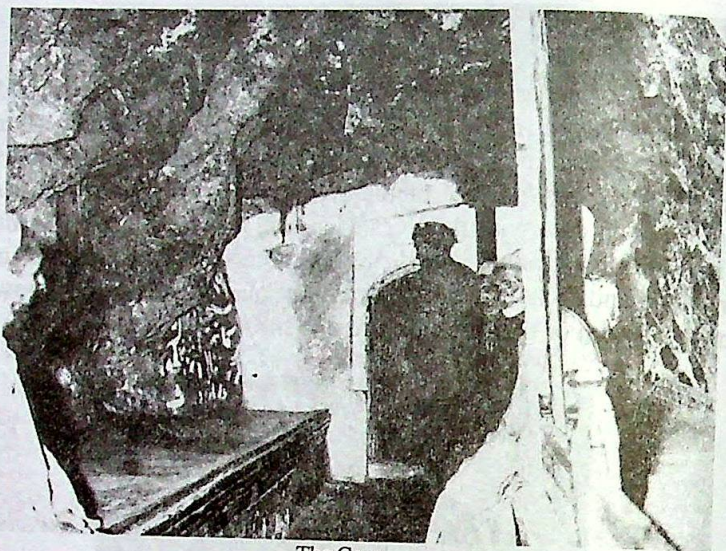
JESUS AT AISH MUQAM:

After his arrival in the Valley of Kashmir, Jesus and his companions stayed in the Buddhist monastery at Aish Muqam, in the vicinity of Pahalgam. There are several caves in the hills, which were used by the *Bhikshus* for meditation in the past. In various *Rishi Namas*, which deal with the lives of saints, it is mentioned that during ancient times, a prince named Yesh-Esseen came to meditate in this monastery and it is after his name, this place came to be known as Ashosh Muqam or the resting place of *Ashosh* or Issa.



Aish Muqam

Faqir Mohammad, a historian in his *Jamia-at-Tawarikh* (1863 AD.), writes that during his travels Jesus wore clothes and turban of white fleece and carried a rod in his hand. He travelled incognito under the name of Yuzu Asaph, till he entered the Valley of Kashmir via Yusu Marag pass. From that place, Jesus and his companions reached the old Buddhist monastery now known as Aish Muqam, or the place of Aish. In the *Nur Nama* by Mulla Hidayat-Ullah, a poetic work about saints and rishis of Kashmir, it is mentioned that a prince had come to this monastery and stayed there for some time. Hence, the place is named after him.

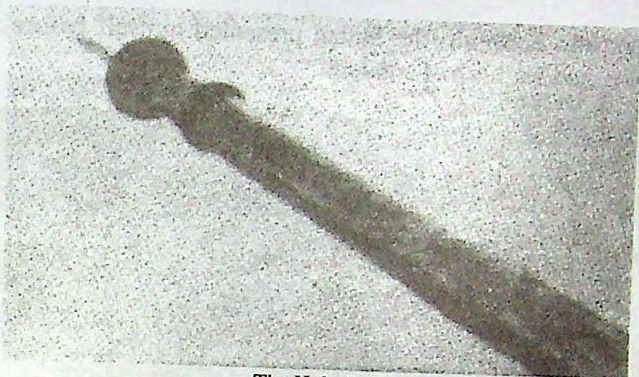


The Cave.

THE HOLY ROD:

Jesus carried the Holy Rod with him during his travels. Various historical works in Persian, such as *Jamia-at-Tawarikh*, *Wajeez-at-Tawarikh*, and *Rauza-tus-Safa*, have made mention of the rod of Jesus. This Holy Rod is preserved in the Shrine of Zain-ud-din Rishi at Aish Muqam. Khawaja Nazir Ahmad, who discovered it at Aish Muqam in 1947 AD., has described it in these words:

I went to see this rod on 19th July, 1947. With great difficulty, we were permitted to see and photograph it. In fact, we were allowed to see it only because we mentioned the draught then facing the Valley, as a consequence of which, the rice crop was likely to fail and famine set in. the rod is brownish-black in colour and is made of olive wood. It is 8 feet and 3 inches in length, and tapers from 1 3/4 inch to 1 1/4 inch in diameter. The ferrule of the rod is made of steel, which is very old, but the top blade, like a spear-head, is comparatively new. The crook must have broken off and the spear-head been substituted.



The Holy Rod.

The cave at Aish Muqam is about thirty feet long, and ten feet wide, lined with stone shelves on both sides. Recalling the tomb in the Garden of Gethsemane, where Jesus was first laid to rest after the crucifixion, this would be a similar Hebrew tomb. Bodies would be laid to rest on the stone jars or boxes called *Ossuaries* and moved to a large room in the rear with other deceased family members. It appears other Hebrews might even have started Aish Muqam before Jesus arrived, and he continued the work on completing it while he lived nearby. For centuries the cave was the site of pilgrimage, and worshiped by Hindus, Christians, and Buddhists.

During the reign of Sultan Zain-al-abidin (1420-1470 AD), Zai Singh, a saint of Banderkot, Kishtawar entered the cave at Aish Muqam for meditation. At that time, the cave was full with snakes, but with the arrival of the saint, they left for other caves. It is due to the miraculous affects of the saint, that these snakes in the area do not bite anyone. The saint was looked after by the mendicants, who abode in the monastery. Zai Singh, who is titled now as Baba Sheikh Zain-ud-Din Rishi performed many miracles. He healed many sick persons, and set right the leg of a lame person. It is recorded that this great saint had a miraculous rod which could bring about water from rock, where it was stuck. This rod could stop flow of water from the stream. It is also reported that the Sultan in anger, deported the saint to Ladakh. Due to this cruel treatment of the saint, the Sultan developed arthritis in his leg. After much treatment, when no relief came to him, the Sultan deputed his son, prince Haider Khan to Ladakh, to bring back the saint, he had banished from his kingdom. At the time of the arrival of the

saint back into Kashmir, the Sultan presented himself before the saint and apologized for his bad conduct.



Ziarat Hazrat Zain-uddin Rishi, Aish Muqam.

Baba Sheikh Zain-uddin Rishi is buried in the cave at Aish Muqam. Since then, this holy place has become the centre of pilgrimage by his devotees. The Holy Rod at the shrine is taken out for public inspection at the time of draught or any other natural calamity.

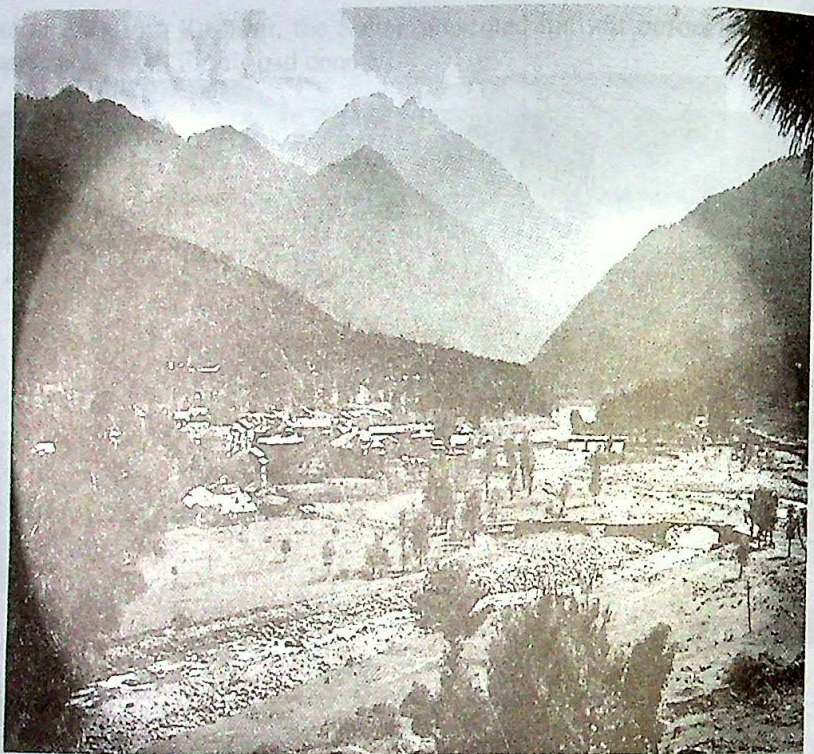
Jesus was not alone, but had several companions and disciples with him. It included his brother Jude, Thomas Didymus, Miriam, his sister, Ahira, Ruth, the wife of Asher, Ananias, Torai Teman, Judah, Hira, and some *lamas* from Ladakh. It is reported in an Arabic historical work from Kashmir that at the time of his arrival into the valley of Kashmir, his ten disciples and devotees accompanied him. They had been baptised by him. His hands and feet remained swollen for many years and at the age of 64 years, he was completely healed.²⁰

MARJAN:



118. Marjan

The life of Marjan, who served Jesus, as his maid and wife, is shrouded in mystery. However, one thing is certain that she is not a mythical being but a real person, whose existence is testified, not only by tradition, legend and folklore, but also by the rock edict at *Takht-i-Sulaiman*, giving her name as well as the name of her son. We will discuss this issue later in detail but for the time being, we must point out that after his meeting with the king of Kashmir, Jesus was provided with several maids by the king. Marjan is said to be the only one, he selected to serve him as his maid. However, in the oriental sources, there are some references to tell us that he married a pious shepherdess named Marjan, who lived in the heavenly and enchanting mountains of Pahalgam in Kashmir.²¹



Pahalgam.

Pahalgam is situated at the north end of the Lidar valley (latitude $34^{\circ} 2'$, longitude $75^{\circ} 23'$) between the junction of the streams which flow through the two defile at the head of the Valley. It lies in between the two sacred sites; Aish-Muqaam, where the rod of Jesus is preserved in the shrine, and the celebrated Amarnath cave, where two large blocks of transparent ice are formed, which are reserved by the Hindu pilgrims as the *Shiva Lingam*. In his book, *Christ in Kashmir*, Aziz Kashmiri has described Jesus as a good shepherd, and his village Pahalgam in Kashmir. He writes that in the same country, when the shepherds were keeping watch over their flock by night, an angel of God had come upon them to announce the birth of Jesus. Hearing this, these shepherds had come with haste, and found Mary, Joseph and the baby. It is clear that Jesus was born among shepherds, and he himself was a good shepherd. He often addressed his people as sheep, for he was meant to be the shepherd of the people of Israel. The literary meaning of Pahalgam in Kashmiri is the shepherd's village.²⁴

BLOODLINE IN KASHMIR:

The bloodline of Jesus in the east was exposed for the first time in 1976 by Andreas Faber Kaiser in his book, *Jesus Died in Kashmir*. As this is a very controversial topic we will quote extensively from his book. He writes:

This section could well be the most controversial in this book, because it deals with the delicate matter whether Jesus took a wife, and had children in Kashmir. Professor Hassnain and Sahibzada Basharat Saleem, who may be a direct descendent of Jesus, both told me that he did, but the answers that they gave to my questions on the matter tended to be evasive, though proceeding from a clear conviction.



119. Sahibzada Basharat Saleem.

"On hearing that a descendant of Jesus was living in Srinagar, I obtained an interview with him; but as I did not know of any texts stating that Jesus had children, I first consulted Professor Hassnain, who had no vested interest in the matter. He told me that to his

knowledge the only written source on this subject was the *Nigaristan-i-Kashmir*, an old Persian book that relates that king Shalewahin (the same king as met and conversed with Jesus in the mountains) told Jesus that he needed a woman to take care of him, and offered him his choice of fifty. Jesus replied that he did not need any, and that no one was obliged to work for him, but the king persisted until Jesus agreed to employ a woman to cook for him, look after his house and do his washing. Professor Hassnain told me that the woman's name was *Maryan*, and that the same book says that she bore Jesus children."

"Sahibzada Basharat Saleem received us in his house in Srinagar. He is a keen photographer, an art lover and a poet - in short, an unusually sensitive person. When we asked him whether he considered himself a descendant of Jesus, he replied that, whenever he questioned his father on the subject, his father used to reply that the grandfather of his grandfathers (i.e. a distant ancestor) was a prophet named *Yuza Asaf*. He also used to say that, close to the tomb of that ancestor, in the district of Khanyar, was a sanctuary in which lay the remains of a great saint of Kashmir, venerated by all the inhabitants of Srinagar. This saint, so greatly venerated and so important in Kashmir, was, his father told him, absolutely nothing compared with the prophet buried in the tomb known as the *Rozabal*'. Sahibzada Basharat Saleem also told us that, whenever his father was asked whether he was a descendant of Jesus, his answer was:

Yes indeed, but we call him Yuza Asaf.

"Sahibzada Basharat Saleem is the son of Sahibzada Ghulam Mohiyuddin, who was the son of Sahibzada Abdul Ahad, son of Sahibzada Abdus Samad, son of Sahibzada Abubekr and so on, back to *Yuzu Asaf*, or Jesus. Sahibzada Basharat Saleem possesses a genealogical table detailing his ancestry back to Jesus. When asked the name of the women who bore Jesus' children, he confirmed that it was *Maryan*, (Marjan, Marjon) and said that she came from one of the enchanting shepherd villages that abound in the Valley of Pahalgam, in Kashmir."

"To return to Sahibzada Basharat Saleem, it is worth noting that both his father and grandfather are remembered in Kashmir as men with exceptional healing powers. Basharat Saleem, who is known by

everyone in Srinagar, told us that one day a man, knowing whose son he was, knelt down before him, and told him that he has a son who had once been gravely ill and whom the doctors could not cure. He had asked Basharat Saleem's father for advice, and he had said that he would pray for the boy and that the man should go home and do likewise. Although at the point of death, at midnight the boy suddenly asked for milk, and by morning was so well that he got up. Basharat Saleem recalled also that a woman whom the doctors had given up a hopeless case was visited in hospital by his father, who ordered her to be removed from the hospital and taken home. After a few days she was completely recovered. He also told us that, by tradition, the eldest son of each generation of his family is in charge of the maintenance of the *Rozabal*, the building in Srinagar that house the body of Jesus. His brother lives next to this building. Basharat Saleem petitioned the government for help in laying out a garden around the building, but was refused. The pressure of his own affairs prevents him from personally looking after the tomb, but he pays a man to do so and to attend to visitors, and, along with his entire family, visits the tomb frequently."

In conclusion, it is appropriate to note that *Basharat* means 'message' and Saleem means 'good', which is to say that this living descendant of Jesus is known, most fittingly, by name 'good news'.²⁶

We have quoted extensively, Andréas Faber Kaiser because the subject deals with the delicate matter of whether Jesus took a wife and had children in Kashmir. In order to supplement the information on the subject, a part of the letter sent by Sahibzada Basharat Saleem to the author is reproduced below. He has specified the name of the Kashmiri damsel as Marjan, who lived with *Yuzu-Asaph* as his spiritual consort and wife.

Finally as regards your query I would gladly tell you that the pious shepherdess married by Yuza Asaf was named MARJAN who was brought up amidst the exchinting and captivating scenic locales of heavenly and wild mountainous ranges of Pahalgam in Kashmir.

And be with you

Humbly Yours

Basharat

120. Testimony of Sahibzada Basharat Saleem.

Finally as regards your query I would gladly tell you that the pious shepherdess married by Yuza Asaf was named MARJAN who was brought up amidst the exchinting and captivating scenic locales of heavenly and wild mountainous ranges of Pahalgam in Kashmir.

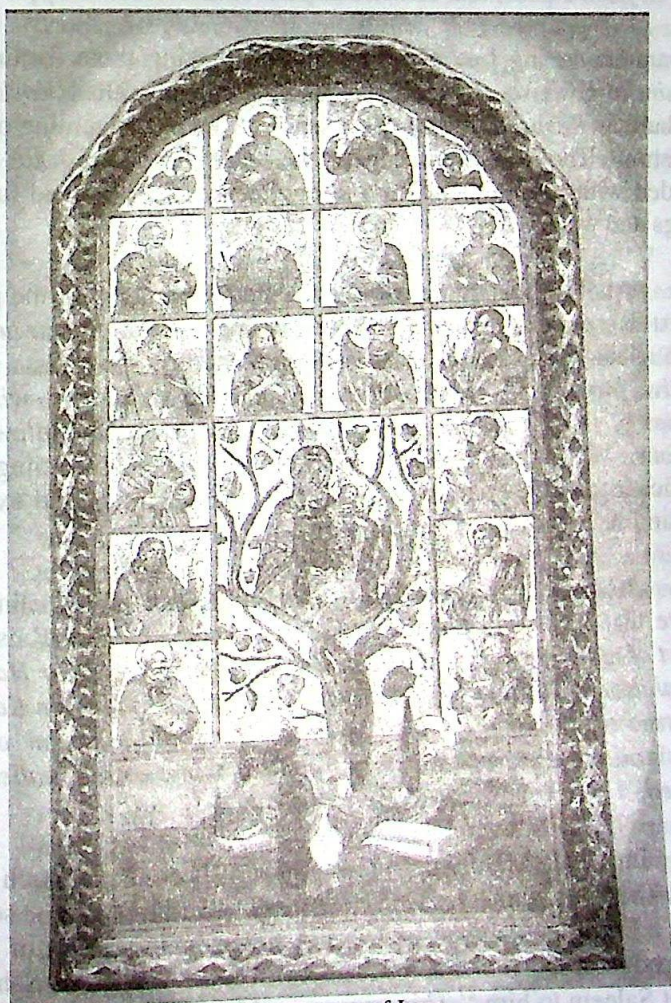
THE PROPHECIES:

We feel fortunate that for the first time we have discovered prophecies which deal with the long life and the marriage of Jesus in a far-off land. Jesus, we know belonged to the royal bloodline of David, and it is for this reason he was called the Son of David. Secondly, according to the *Acts*, David had spoken concerning Jews.

In Isiah, 11 and 53, there are prophecies about his life in these words:

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots, and the Spirit of the Lord shall rest upon him.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten and afflicted.....He was oppressed and he was afflicted, yet he opened not his mouth. He is brought as a lamb to the slaughter. He was taken from prison, and from judgement. Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shall make his soul an offering for sin. He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.



121. The root of Jesse.

The last lines in this prophesy clearly indicate that Jesus will have long life and he will see his seed.

David in his *Psalms* makes prayers and applications to God to save and protect the suffering son from his seed. Even in the *Psalms* it is predicted that:

God sets the single into families. He sets the prisoners free from chains, and makes thee fortunate in the land of plenty.

In Aramaic, setting free of prisoners, and making them fortunate is; *assiruim-bi-koshuroot*. The people of Kashmir are called *Koshur* and their land as *Kasher*. Thus there is clear hint about the coming of Jesus to Kashmir. The *Psalms*, hints about the safe place where Jesus will be provided with protection and it will be green and fertile land full with springs and water.

Another tradition about Jesus that is of interest in the present context is contained in the Persian historical work *Rauza-tus-Safa*, which relates that, *after his descent from the world above, Issa (Jesus) will live forty years more, will marry and have children, will fight enemies of the Islam, and will destroy all nations that follow other religions*. While this appears to relate to a second coming, it is significant that it contains a tradition of Jesus' marriage, and extended years in life.

It shows that according to their traditions, the Muslims also believe that Jesus will have long life. To Andrea's Faber Kaiser, *the subject of marriage being most controversial, both Professor Hassnain and Sahibzada Basharat Saleem told him that he did marry in Kashmir. Both treated this subject with great caution and with an obvious determination to prevent the story from becoming sensationalised and distorted.*

In 1987 AD John Forsstrom published his research work, entitled *The King of the Jews*. He says that according to some sources, there is a living descendant of Jesus in Kashmir. In support of this he has reproduced a letter dated 18th August 1985 AD from Sahibzada Basharat Saleem to him.²⁷ This very special letter is reproduced below:

Dear Mr. John Forsstrom,

I thank you for your letter which I received at a time when my family, my friends and devotees were celebrating my birthday which falls on 14th of August. This put me in a cheerful disposition to reply your letter in detail. I note with pleasure that you are researching on Jesus' life in India. This noble resolve is commendable and I will be pleased to extend conducive guidance to you. But, at the very outset, I would like to caution you against such self-styled and the so-called research scholars whose ulterior motive is the sordid accumulation of lucrative benefits for their own selves, and who will tactfully try to take undue advantage of your enthusiasm.

By descent as you might have read, I am a Palestinian and my Holy Ancestor travelled from Jerusalem to Kashmir; and being the chiefly and directly concerned man I am seized of the intricate and occult mystery shrouding the sacerdotal subject referred to by you. As such it will pain me if you dissipate your energies on deceptive exercise of expecting honest and substantial response from certain Kashmiris, who will lure you into placing your resources at their disposal. So my forthright and unbiased words of caution must be kept in mind, quietly, otherwise there is every apprehension that your venture will not be free from the pitfalls associated with similar exercises.

However, as for my having published any paper on the subject in question I may say that I am neither a professional missionary nor am I a priest parasite. I am not even a so-called and self-styled research scholar. Knowing my footing very well I need not indulge in farcical trumpeting. People throughout the world have from time to time been publishing books, articles, thesis, analysis and commentaries in prose and verse on the sacerdotal subject in different languages. Also, significantly, many foreign film makers,

notably from Germany, France and U.S.A., have produced films on me and my family.

All this notwithstanding, and strictly adhering to my spiritual conventions I despise skilful manipulation, demagoguery, synthetic image building and brazen use of personality cult..... For conducive guidance remain in constant touch with me.....If some day you come to Kashmir you will find yourself in Heaven on Earth indeed.

The chief mission of my life being to see goodwill and peace prevail on Earth; I will always guide you with blessings and unrestricted tolerance. This is the gospel truth. Lord be with you. Sincerely,

*Sahibzada Basharat Saleem,
'Nashaiman', 7, Raj Bagh,
Srinagar, Kashmir, India.*

Steadfastly adhering to my spiritual contention, I do not
 skilful manipulation, demagoguery, synthetic image-building
 and brazen use of personality cult.

The following books can be of help to you

1. Le croix avant Jésus-Christ, by Auguste Abate,
2. Jérusalem Temple de Héliopolis, by Buzansky P. I.
3. Jésus-Nicht-Im-Kreuz-Gestorben, by Kurt Berna.
4. The resurrection of Jesus, by M. Casland & V.
5. Cristo Muerto de Ego, by De Moira Delva.
6. Mysteries of Kashmir, by Mohammad Yasin
7. Manuscrito existente en la biblioteca de la Universidad de Madrid.

With regard to the relevant photographs
 I may honestly say it involves expenses. If you send
 the same by money order I can arrange to send
 the maximum material your money can fetch. When
 I am convinced that you have seriously taken
 up the task of compiling your book, I will make a
 gesture of my goodwill make available to you material
 for my own and my family's rare photograph album
 from my genealogical table and the box of
 your own. For constructive guidance remain
 touch with me. Since my mail is incredibly long
 please enclose to each letter four international
 postal coupons, available from post office.

122. Letter Sahibzada Basharat Saleem.

In the above letter, Sahibzada Basharat Saleem has emphasised that:

- (a) His family, his friends and his devotees are celebrating his birthday on 14th August,
- (b) By descent, he is a Palestinian and his Holy Ancestor travelled from Jerusalem to Kashmir,
- (c) Being the chiefly and directly concerned man he is seized of the intricate and occult mystery shrouding the sacerdotal subject,

- (d) People throughout the world have, from time to time, been publishing books, articles, thesis, analysis and commentaries in prose and verse on the sacerdotal subject in different languages,
- (e) Many foreign film makers, notably from Germany, France and U.S.A. have produced a number of films on him and his family,
- (f) The chief mission of his life is to see goodwill and peace prevail on earth.

From the above, it is clear that Sahibzada Basharat Saleem has fully explained his claim of being a direct descendant of Jesus in Kashmir. The issue of the marriage of Jesus has been discussed above. However, the following arguments indicate that Jesus did marry in Palestine as well as in Kashmir.

- (a) Jesus did marry in Palestine and his first wife, Mary Magdalene did migrate to southern France with her two children after crucifixion.
- (b) Jesus had four brothers, and two sisters. His brothers as well as his disciples were married. According to the Gospels, Simon Peter was married.
- (c) Jesus was put on cross when he was forty-nine, and celibacy was considered as a crime against God by the Jews. How could Jesus remain a teacher without first having married, not following the Jewish scripture, *Mishna*?
- (d) Only those Essenes, who were Buddhists, did not marry. But Jesus was not a Buddhist Essenes.
- (e) Despite the Church camouflage, there are a few events described in the Gospels, which indicate that Jesus did marry before crucifixion.
- (f) In the Gospel of John, we read about the big event, about the marriage at Cana, which was attended to by hundreds of

guests, where enormous quantity of wine was drunk. The Gospels do not name the bride and the bridegroom deliberately, but there is quite a lot to indicate that the text, under camouflage, describes the marriage of Jesus with Mary Magdalene.

- (g) In all the Gospels, on all occasions, Mary Magdalene travels together with Jesus. How could an unmarried woman travel unaccompanied by her parents, with a young man in the first century Palestine? Her constant companionship with Jesus shows that they were bound together either as married people or as lovers.
- (h) The Gnostic Gospels suggest both Mary and Jesus as lovers and being married.
- (i) In the Gospel of Mary, one of the brothers of Jesus addresses her as sister and asks her *"since Jesus loved you more than the rest of women, tell us the words which you know and we do not."*
- (j) In the Gospel of Philip, it is written that *"Jesus loved his consort more than all the disciples and used to kiss her often on her mouth."* A kiss on the cheek is permitted among friends but a kiss on the lips is the privilege of the lovers only.

THE FOURTH BUDDHIST COUNCIL:

Kalhana wrote his history of Kashmir in Sanskrit in about 1148 AD. This famous work covers the period from the pre-historic times to the 12th century. It has been translated into various languages including English. Kalhana makes mention of two important events, during the beginning of the first century, which are of great interest to us.



A Coin of the King Kanishka.

While dealing with the advent of Hushka, Jushka and Kanishka, of the Kushanas, he hints at the holding of the 4th Buddhist Council in Kashmir. Secondly, during this very period, he gives an account of the death and resurrection of Samdhimati, on the stake at Srinagar. As the account is very similar to the account of the crucifixion, and resurrection of Jesus, we will deal with, in the first instance.

During the reign of Jayendra, there lived Samdhimati the greatest of the sages in Kashmir. It came about that the wicked men raised the king's hatred against him. At that time there spread a mysterious report, from house to house which declared:

To Samdhimati will belongs the kingdom!

Then by the king's order Samdhimati was put to death on the wooden stake by savage executioners. When the news reached his guru, Isana by name, he proceeded from his residence in Isha Ishavara to the place of execution. He found Samdhimati reduced to a skeleton, held fast by the bones fixed under the foot of the wooden stake. Isana then drew forth the bone which the stake had pierced through. He carried away the skeleton to perform the proper funeral rites. Then in the middle of the night, Isana smelt a heavenly perfume of incense. Then the goddesses covered the body of Samdhimati with heavenly ointments. Then a voice was heard:

May you not be in fear, O Isana, He who was chosen by us and was joined by us with a heavenly body will be known on earth by the name of Samdhimati and on account of noble character as Aryaraja.

Then he wearing a magnificent dress, and a wreath, and was adorned with heavenly ornaments. Seeing him resurrected, his guru, Isana embraced him. As soon as the citizens learnt this story, they came to the spot and proclaimed him as their king.²⁸

This, some what confused story of a person, put on the stake is similar to the story of the crucifixion in many respects. Islam had not reached Kashmir in that period of history. This twelfth century Sanskrit work by a Hindu historian does not reveal the name of the person, who got resurrected after having been put on the stake by his executioners. The reference to drawing of the bone, which the stake had pierced through, is clear hint to the piercing of the side of Jesus by a Roman soldier. The carrying away of the skeleton to perform proper funeral rites hints to the event, when Joseph of Arimathea took away the body of Jesus to the sepulchre for performing of rites.

The act of the goddesses covering the body of Samdhimati with heavenly ointment is another hint about the covering of the body of Jesus with spices and ointments, about a hundred pound weight by Joseph of Arimathea and the women. Then the resurrection of Samdhimati is similar to the resurrection of Jesus. The question arises a to how did Kalhana give us a confused account of the crucifixion of Jesus, by even mentioning the name of the *guru*, Isana, who lived at Ishashvara, which exists at Ishbar, on the north-east of the Dal Lake in Srinagar, Kashmir.

The *Rajtarangini* makes mention of Hushka, Jushka and Kanishka, the three Kushana king's to have ruled over Kashmir. Kanishka, who ruled over Kashmir in about 78 AD, is very famous in the Buddhist traditions as the patron of Buddhism.

The Chinese as well as the Tibetan sources give reports about holding of the Buddhist Council in Kashmir. Hiuen Tsiang refers to the Council in his travel accounts. The 4th Buddhist Council was held at

Kundalvan in Kashmir sometime between 78 and 100 AD.²⁹ It is the same period when, Jesus had come to Kashmir. The Buddhist Council continued its deliberation for two years. It goes to the credit of this Council that, for the first time in the Buddhist history, the freedom of thought and expression was recognised. It was declared that there was no place for orthodoxy in Buddhism, for it was the religion of the common people. The final decision arrived at in the Council, comprising about 300,000 sentences, were engraved on pure copper plates, and these copper plates were, then put in the three stone boxes, and then deposited, underground in a *Vihara*, especially constructed for this purpose. These copper plates contain various discourses and the parables of the Buddha. While dealing with the four Noble truths, these explain the root causes of suffering and the Noble Eightfold Path of love, compassion, and wisdom, and contentment.



Harwan, Kashmir.

Kanishka made a gift of the valley of Kashmir to the *Buddhist Sangha*, so as to establish a spiritual kingdom. Who gave him this idea? Jesus had declared that his mission was to establish the kingdom of God. It is feasible that Jesus may have been present in this Buddhist Council! He lived at Ishbar in Srinagar, Kashmir at that time and the Council is reported to have been held at Kundalvan, near Harwan, which is located just a few kilometres from Ishbar.³⁰

The Kushanas, who belonged to the Yuchi tribe of China, moved towards the west and established their sway in Central Asia and Bactria in the first century BC. Kujala Kadphises, a Yuchi king, conquered Kabul and Kashmir in the first century AD and founded the Kushana Dynasty. Kalhana in his *Rajatarangini* makes mention of three great Kushana kings Hushka, Juska and Kanishka, who founded towns in Kashmir and also established Buddhist Viharas in the Valley. Kanishka not only started the Saka Era in 78 AD but also convened the 4th Buddhist Council in Kashmir. The Kushana coins are very unique in the monetary system of India because the images on them show gods, goddesses and deities of China, India, Central Asia, Persia, Egypt and Greece. These coins are also unique that the legends inscribed on them are in different dialects such as Aramaic, Kharosthi, Greek, Hebrew and Bactrian. We did examine the legends inscribed on these coins in the light of the Graeco-Bactrian Script Code as given in the *Compendium Linguarum Iranicarum*, Wiesbaden 1989 and discovered a single coin which has been read as *Uezo* or *Uezu* or *Uzu*. It was amazing to know that Jesus is known as Jesu in Aramaic, Usu in Urdu, Uezu or Uezo in Persian as such we have come to the conclusion that this single coin which we have discovered depicts the name of Jesus Christ. The coin shows a goddess, lighting the four candles fixed on a cross, with her right hand which emits sparks.



The Yuzu Coin.

This Council paved the way for the acceptance of Mahayana, the progressive school of thought in Buddhism. It is recorded in the Buddhist canon that after the Buddha, another redeemer or the next *Bodhi-sattava* will come and he will be called *Metteyya*. He will be the leader of a band of disciples. It is for this reason that the Buddhist Magi of Ladakh reached Palestine; in search of their *Bodhi-sattava*, at the time of the birth of Jesus. It is also recorded in prophesy concerning *Metteyya* that he will come at the time when the religion of the Buddha will be forgotten and the new *Bodhi-sattava* will show them the way. In this context, it remains to be seen as to what part Jesus did, if he actually did, play in the 4th Buddhist Council held in Kashmir?



123. The Bodhi-Sattava statues with marks on palms

It may be mentioned that the word *Metteyya* is no other than the word Messiah because the sound of 't' changes into 's' in Arabic or Persian.³¹ It is interesting to note that Jesus is mentioned as *Mi-shi-ho* in Chinese Buddhist canon of the 8th century AD.³² Examination of the Buddhist iconography shows that all *Bodhi-sattavas* stand or sit on a lotus throne. These statues of the Mahayana period, with marks on palms and feet, symbolically depict the wounds of crucifixion. This fact is immortal evidence about the identity of Jesus as the teacher of the Mahayana monks.³³

THE BHAVISHYA-MAHA-PURANA:

In Sanskrit, the word *Purana* means ancient history. The *Puranas* are considered sacred by the Hindus. Out of the eighteen volumes, the ninth of this series is named *Bhavishya-Maha-Purana* which means prophecies about future. Among other things, it mentions that in India, in addition to the area under the *Brahmanic* rule, the devotees of Moses are spread over the rest of the land. It is evident that it refers to the Jewish settlements in the Northern regions of India. The *Bhavishya-Maha-Purana* is an ancient Sanskrit work ascribed to Suta, said to have been compiled in 1319 Laukika year corresponding to 115 AD. Though the manuscript is written in the *Sharda* alphabet, its language is Sanskrit. It was sent by the Maharaja of Kashmir to the Research Institute, Poona, for translation and was published at Bombay in 1910 AD. It was also translated into Hindi and two commentaries have been published on it so far. The *Bhavishya-Maha-Purana* is one of the most important and independent original sources of information about the visit of Jesus Christ to Kashmir.

मम धामोरो जनिष्यति गुरुमे ॥ ३३ ॥ इत्यादिदेशज्ञानमुपान्स्यापविष्यामि वै कलिम् ॥ इति श्रुत्वा शिशो देवत्वोत्प्रेततपीयत ॥ ३२ ॥
इति श्रीमद्विष्ये महापुराणे प्रतिपदपर्वणि चतुर्गुणखण्डापरपर्वणि कलिपुगीयतिहाससमुच्चये विक्रमाख्यानकाले प्रथमोऽध्यायः ॥ १ ॥ ॐ ॥
॥ ॥ सूत उवाच ॥ ॥ प्रातः काले च संगते पांडवाः पुत्रशोकिनः ॥ श्वेतकायाणि ते कृत्वा भीष्मान्तिक्कषुपायुः ॥ १ ॥ राजपुत्रैर्नतत्पमो
न्यानघर्मान्निभागराः ॥ श्रुत्वायज्ञत्रयभेदेभिर्भुक्तमकर्मभिः ॥ २ ॥ परकिशदन्दराज्यं हि कृत्वा स्वर्गपुरं स्युः ॥ जनिष्यन्ते तदुद्गा वै कलिपय
विद्वद्यः ॥ ३ ॥ ॥ न्यास उवाच ॥ ॥ इत्युक्त्वा स शुनिः सर्वान्गुनः स्मृता वदिव्यति ॥ गच्छथे मुनयः सर्वे योगनिद्रावरो ह्यस्य ॥ चक्र
तीर्थं समाविश्यो ध्यायेत्त्रिगुणात्मकम् ॥ ४ ॥ इति श्रुत्वा तु मुनयो नेमिपारण्यवासिनः ॥ योगसिद्धिं समास्थाय गच्छिष्यन्त्यात्मनोन्तिके
॥ ५ ॥ द्वादशाब्दशते कालेऽर्जुने ते शोनकादयः ॥ ६ ॥ उत्थाय देवराजं च शानध्यादिकाः क्रियाः ॥ कृत्वा सूतान्तिक्क गत्वा वदिव्यति
मुनयैवः ॥ ७ ॥ ॥ ऋषय उचुः ॥ ॥ विक्रमाख्यानकालोऽयं द्वापरं च शिवरात्रौ ॥ विनीतान्मगवन्भूमौ तदा तान्मुपनीनन्द ॥ ८ ॥
॥ ॥ सूत उवाच ॥ ॥ स्वर्गते विक्रमादित्ये राजानो बहुधाऽभवन् ॥ तथाष्टादश राज्यानि तेषां नामानि मे शृणु ॥ ९ ॥ पश्चिमे सिन्धुज
यते सेतुबन्धे हि दक्षिणे ॥ उत्तरे वद्रीस्थाने पूर्वे च कपिलान्तिके ॥ १० ॥ अष्टादशे राक्षसि तेषां मध्ये वसतिरे ॥ इन्द्रप्रस्थं च पांचालं कुरु
क्षेत्रं च कपिलम् ॥ ११ ॥ अन्तर्वेदी वज्रव्येवाजमेरं मरुधन्व च ॥ गौर्वरं च महाराष्ट्रं द्राविडं च कर्लीकम् ॥ १२ ॥ आत्यंतं चोडुपं वने रोह
माणधमेव च ॥ कोशस्थं च तथा श्रेयं तेषां राजा धृक्स्थुर ॥ १३ ॥ नानामाषाः स्थितास्तत्र बहुधर्मप्रवृत्तकाः ॥ एवमन्दरात् जातं तल्ले वै
शकादयः ॥ १४ ॥ श्रुत्वा धर्मविनाशं च बहुद्वेष्टेः समन्विताः ॥ केचित्तीर्त्वा सिन्धुनदीमात्यदेशं समानताः ॥ १५ ॥ हिमपर्वतमारेण सिन्धुमारेण
चागमन् ॥ जित्वाप्याहोऽधित्वा तास्त्वदेशं पुनरायुः ॥ १६ ॥ दृष्ट्वा योषितस्तेषां परं रोषमुदायुः ॥ एतस्मिन्नन्तरे तत्र शालिवाहनपुत्रिः
चागमन् ॥ १७ ॥ विक्रमादित्यपञ्चमः पितुराज्यं दृष्टवान् ॥ जित्वा शकान्दुरागपञ्चीनतेतिदिदराजान् ॥ १८ ॥ बाह्यैकान्कामरूपीषां रोमजासुखजा
न्यष्टान् ॥ तेषां कोशान्दृष्ट्वा च दंडयोग्यान्कारवत ॥ १९ ॥ स्वापिना तेन मर्यादां म्लेच्छराज्याणां धृक्स्थुराह ॥ सिन्धुस्थानमिति ज्ञेयं राष्ट्र
मात्यस्य चोत्तमम् ॥ २० ॥ म्लेच्छस्थानं परं सिन्धोः कृतं तेन यदात्मना ॥ एकदा तु शकाधीरो हिमदुर्गं समायथी ॥ २१ ॥ इन्द्रदेवस्य मन्त्रे
न विवर्त्यं नृपते मायत ॥ दुर्योः तल्लग्नराजा मीनारं मेघावकम् ॥ २२ ॥ कृतं भवतिरिति तदा स शोभाय मुपनिवतः ॥ दरापुत्रं च यो
न विवर्त्यं नृपते मायत ॥ दुर्योः तल्लग्नराजा मीनारं मेघावकम् ॥ २२ ॥ कृतं भवतिरिति तदा स शोभाय मुपनिवतः ॥ दरापुत्रं च यो

To may be remarked that the manuscript was written by a Hindu saint in the 2nd century, long before the advent of Islam. Further, the Hindus have no religious connection with either the Jews, or the Christians or the Muslims. Hence, information provided, in the Bhavishya-Maha-Purana, though very brief, is historically important. It relates to the meeting of Jesus Christ with the Raja of the Sakas, or the Scythians tribes, who had conquered northern India and Kashmir, during the first century. The translation of the relevant verses is given as under;

O, King! I hail from a land, far away; where there is no truth, and evil knows no limits. I appeared in the Mleecha country, and I suffered at their hands. I am known as the Son of God. I am born of a virgin. I teach love, truth, and purity of heart. I ask human beings to serve the Lord. The Lord is in the centre of the sun, and the elements, and God, and the sun are for ever. Bliss giving God being always in my heart, my name has been established as Isa-Masiha.

It may be noted that if it were the Scythians who brought the Iranian sun cult to India long before the advent of the Christian era. The Kushanas have displayed the figures of the sun-gods on their coins. It is evident that the solar cult became popular, during this very period.

The *Bhavishya-Maha-Purana* was started by the followers of this cult, but later on, various other authors went on incorporating contemporary information in subsequent chapters, so as to make it up-to-date. The earliest reference to the *Bhavishya-Maha-Purana* is found in a 3rd century BC manuscript, known as the *Apastamba-Sutra*.

The *Bhavishya-Maha-Purana* is number nine in the traditional list of the eighteen great *Puranas*, and its title means a work, which contains prophecies regarding the future. The *Bhavishya-Maha-Purana* has been condemned as unauthorised by the priests. It is interesting to note that it speaks of the barbarians, as the descendants from the stock of the ape *Vikata*, and have ape-like faces. This race has been named as the *Grundas*, who follow the way of the Buddha, and the doctrine of the *Ishavara-Putra*, or the Son of the God.

Their greatest desire is for the vow of truth that conquers cupidity and is free from anger; that vow, whose greatest ambition in the sun.

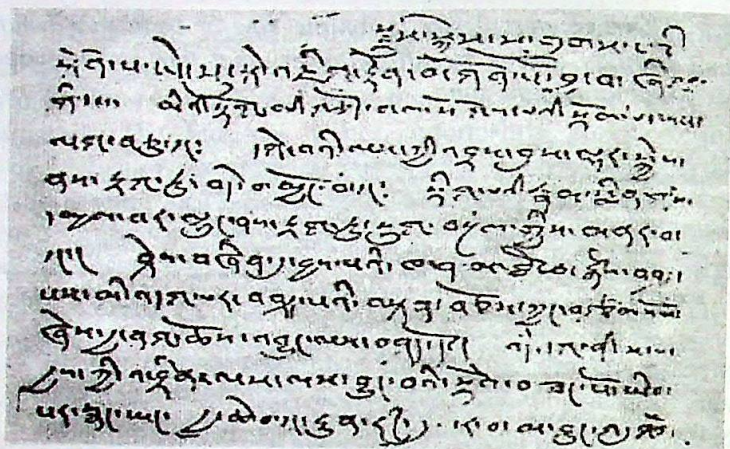
grhītvā yositasteṣāṃ param harsamupāyayuh |
 etasminnantare tatra śalivāhanabhūpatih || 17
 vikramādityapautraśca pitṛāṇāṃ grhītvān |
 jītvā śakāndurādharāścīnatattirideśajān || 18
 bāhlikānkāmarūpāṃśca romajānkhurajāñchathan |
 teṣāṃ kośāngrhītvā ca daṇḍayogyānakārayat || 19
 śāpīṭā tena maryaḍā mlecchāryānāṃ pṛthakpṛthak |
 sindhukūṭhānāṃ itī śāpīṭā maryaṣya cottaṇam || 20
 mleccchasthānam param sindhoḥ kṛtāṃ tena mahātmanā |
 ekadā tu śakādhiśo himatungam samāyayau || 21
 hūnadeśasya madhye vai giristham puruṣam śubham |
 dadarśa balabānnājā gaurāṅgam śvetavastrakam || 22
 ko bhavāniti tam prāha sa hovāca sudānviṭah |
 tēaputram ca mām viddhi kumārigarbhāsambhavam || 23
 mleccchadharmasya vaktāram satyavrataparīṣāṇam |
 iti śrutvā nṛpaḥ prāha dharmah ko bhavato matah || 24
 śrutvo vāca mahārāja prāpte satyasya saṃkṣye |
 nirmaryaḍe mleccchadeśe masiho'ham samāgatah || 25
 tēsamāsi ca dasyūnāṃ pṛdurbhūtā bhayaṃkarī |
 tāmahaṃ mleccchatah prāpya masihatvamupāgatah || 26
 mlecccheṣu sthāpito dharmo mayā tacchṛnu bhūpate |
 mānasaṃ nirmalam kṛtvā malāṃ dehe śubhāśubham || 27
 naigamam japamāsthāya japeta nirmalam param |
 nyāyena satyavacāśa manasaikyena mānavah || 28
 dhyānena pūjayedīśam sūryamamḍalasaṃsthitam |
 acaḷayam prabhuh sāksāttathā sūryocalah sadā || 29
 tattvānāṃ calabhūtānāṃ karṇanah sa samantatah |
 iti kṛyena bhūpāla masiḥ vilayaṃ gatā || 30
 tēsamūrtirādadi prāptā nityasuddhā śivaṃkarī |
 tēsamāsiḥ itī ca mama nāma pratīṣṭhitā || 31
 iti śrutvā sa bhūpālo natvā tam mleccchapūjakam |
 śāpāyāṃśa tam tatra mleccchasthāne hi dāruṇe || 32
 svarājyam prāptavānrāja haya medhamacīkarat |
 rājyam kṛtvā sa śaṣṭyabdam svargalokamupāyayau || 33

Transliteration of the Bhavishya-Maha-Purana

The term applied to this race, the *Grundas* may mean grandees, or the noblemen of highest rank. These people are said to be the followers of Buddha in early stages, then the sun-worshippers and last of all, the followers of the Son of God or Jesus Christ. The above verse from *Bhavishya-Maha-Purana* is very significant, for it gives us in brief the three stage religious development of the people of the region, extending from Egypt to Kashmir. Both Buddhism and Zoroasterism penetrated as far as Alexandria in Egypt, during the first century. Later, the people came under the influence of the teachings of Jesus Christ, the Son of God. It is for this very reason that the Buddhist scrolls claim that Jesus Christ was the perfect expositor of the doctrines of Buddha, and as such, the *Boddhi-sattava* or the future Buddha.

TIBETAN SOURCES:

The message of Jesus Christ was carried by his disciples and devotees to Parthia, Sogdiana, Gandhara and other regions of Central Asia during the first century.



The Tibetan Manuscript.

The Buddhists of these countries were well acquainted with Jesus, because their holy men had discovered his birth through the conjunction of stars, and some of them had even reached his birth place, and worshipped him. For them, he was the future Buddha. After finding him out, they could not leave his traces, and as such, should have continuously been in his track. In fact, Jesus during his first journey came into contact with them in the east. There is a very old mention by Hippolytus of the Book of Revelation from the land of the Seres in Parthia.

*We even learn from Hippolytus that the Book of Elxia itself originated from Parthia, according to this author Elxia received from the Seres of Parthia. In that time Seres was a designation of a nation which produced silk and lived above India, i.e., the Chinese and Tibetans. As the trade with Chinese silk passed through Parthia, the Seres of Parthia are Chinese or Tibetans, who came to the Parthian territory. Thus, the Book of Elxia was supposed by its readers or by its author to be sort of Chinese or Tibetan Gospel.*³⁴

It is a historical fact that Hippolytus was the Bishop of Rome in about 220 AD. His specific mention of the Book of Revelations shows that the Western Christians of the third century A.D. knew of eastern books of Judaeo-Christian content. Elxia was the incarnation of God and his sect believed in successive incarnations of the heavenly power. We also

know that the Buddhists believe in the incarnation of Buddha or *Bodddhi-sattava* and parallelism in both the doctrines cannot be doubted. History records that the Ebonites also cherished such beliefs. As such, there is no wonder, that our search among the fragments from Buddhist monasteries, will tell us something in detail about the unknown life of Jesus Christ. Hence, there is every need to find out documents which would be lying buried under the huge collections of manuscripts in the *gumpas* of Ladakh.

One such manuscript is entitled *Grub-tha-Thams-chand kyi-Khuna dan-Dod-Thsul-Ston-pe-Legs-Shad-Shel-gyi Melong*, which means; the history of religion and doctrines- the glass-mirror. It is an ancient Chinese manuscript which was translated into the Tibetan by *Le-zan Chhes-Kyi Nima* in 1802 AD.³⁵ It gives the following information:

Yusu, the teacher and founder of the religion who was born miraculously, proclaimed himself as the Saviour of the world. He commanded his disciples to observe the ten vows, among which he prohibited man slaughter, and attainment of eternal joy and happiness through good deed. He preached that evil deeds plunges one into hell; that there is eternal torment and misery. A sin committed in a state of consciousness cannot be condoned, and is unpardonable. This is one of the virtuous results emerging out of the doctrine of the Buddha. His doctrine did not spread extensively but survived in Asia for a long period. The above information is derived from the Chinese treatises about the religions and doctrines.

NOTES

1. *The Holy Bible*, Chronicles, 1:8, 4:40, 109. Swarbica Journal. Vol. I. 1978, p.10

The sons of Ham, Cush and Mir-ra-im and Canaan and the sons of Cush; and Cush begat Nimrod. And they went to the entrance of Gedar, even unto the east side of the Valley, to seek pasture for their flocks. And they found fat pasture and good, and the land was wide, and quiet, and peaceful.

2. *The Nilamata-Purana*. Trans. Ved Kumari, Cultural Academy, Srinagar, 1968, p.46
3. Sonia Cole; *Races of Man*, British Museum, London, 1965, pp. 58-75.
4. Alexander Brunes, *Travels into Bokhara*, Vol-II, London, 1835, p.140.
5. Thomas Holditch, *The Gates of Indis*, pp. 49-50.
6. Brukenner. T. Nelson and Kurt Berna, *The Second Life of Jesus Christ*, Stuttgart, Germany, 1976, p.27.
7. *Nilamata-Purana*. Trans. Ved Kumari, Vol-I, p.46
8. Al-Beruni, *India*, Trans. Edward & Sachau, Vol-I, p.206. *The Rajatarangini*, trans. Stein, Vol-II, p.361.
9. Kak R.C., *Ancient Monuments of Kashmir*, London, 1933, p.75.

Moses is a very common name there, and some ancient monuments still to be seen discover them to be people come out of Israel.

Jesuit Catrou, *History of the Mughal Empire*.

10. Abdul Qadir, *Hashmat-I-Kashmir*, Persian manuscript No. 42, Royal Asiatic Society of Bengal, Calcutta, polio 68; Vigne. G.T., *Travels in Kashmir*, 2 Vols. London, 1842, Vol-I, p.359; Francis Younghusband, *Kashmir*, London, 1900, p.112.
11. Bernier, *Travels in the Mughal Empire*, London, 1891, p.430.
12. Johnston. Keith, *Dictionary of Geography*, 1867, Art: Kashmir, quoted in *Jesus in Heaven on Earth*, p.296.
13. Wilson. Henry, *Travels in Himalayan Proveniences*, London, 1841, p.129.
14. Fida Hassnain, *Historic Kashmir*, Srinagar, 2001, pp. 353-360; Balraj Puri, *5000 Years of Kashmir*, Delhi, 1997, p.23.

- Regarding the etymology of the name Kashir, See *Tuzak-i-Babari, Memories of Babar*, Trans. Leyden & Eriskine, p.313
15. Hassnain, *Hindu Kashmir*, New Delhi, 1977, pp. 18-19.
 16. Mehta Vasishta Dev Mohan, *North-West India*, Ludhiana, 1974, pp. 228-244.
 17. Iqbal Ahmad, *Greek Kashmir*, Srinagar, 2003, p.12.
 18. Vincent Smith, *The Early History of India*, p.235; Rapson. E.J., *The Cambridge History of India*, Vol-I, p.582; Wheeler. J.H., *History of India*, p.239.
 19. *Bhavishya-Maha-Purana*, Verses, 17-32
 20. Photo-copy of an Arabic manuscript, done by Sayyid Zainuddin in 1932 and preserved in Qadian translation given by Mohammed Assadullah Qureshi, in his book (Urdu) *Masih Kashmir Mein*. pp. 92-93 (Accession No 4343, Anjuman Ahmadiyya Library, Qadian, Gurdaspur, Punjab.)
 21. Andréa's Faber Kaiser, *Jesus Died in Kashmir*, London, 1978, p.38; Johan Forsstrom, *The King of The Jews*, Hango, 1987, p.164.

The four Gospels included in *The New Testament* are silent about the marriage of Jesus, except some camouflaged hints to Mary Magdalene, who accompanied Jesus, without a guardian during his ministry in Palestine before crucifixion.

22. Andréa's Faber Kaiser, *Jesus Died in Kashmir*, London, 1978.
23. Johan Forsstrom, *The King of The Jews*, East-West Books, Kapellhamnsvan, 33, 10940, Hango, 10940, Poland, 1089. pp. 64-165.
24. Aziz Kashmiri, *Christ in Kashmir*, Srinagar, 1998, pp. 115-118; Walter Lawrence in his work, *The Valley of Kashmir*, describes Pahalgam as the village of the shepherds, p.16.
25. In the tomb of Baba Zain-ud-din Rishi, at Aish Muqam are buried his 18 disciples. This saint died in 1448 AD. Prior to him this site was considered as sacred because a prince named Yesh Essen lived here during ancient time. (*Koshur-Encyclopaedia*, Vol-I, p.203)
26. Andréa's Faber Kaiser, *Jesus Died in Kashmir*. Pp. 90-93.

This work by Andréa's Faber Kaiser appeared in Spanish under title of *Jesus vivo y Murio en Cashemira*, in 1976, from A.T.E. Barcelona, Spain, and its English version have been published by Goedon and Cremonesi, London in

1977. The author has tried to compile a concise documentary dossier of all that is known about the 'second life' of Jesus Christ and his demise in Kashmir.
27. Johan Forsstrom, *The King of The Jews*, Hango, 1987, pp. 164-165.

Sahibzada Basharat Saleem, a descendant of Jesus, is listed in the Asian edition of who's who, which says of him that he was born in Srinagar on 14th august, 1934; that he has been editor of a daily newspaper and is now a hotelier; and that, as a political leader, he has been arrested and imprisoned many times. The last time this happened was in 1965, during the Indo-Pakistani conflict.

28. Kalhana, *The Rajatarangini*, trans. M.A. Stein Vol-I. London, 1900, Verses, 65-71.

This famous history of Kashmir, written in Sanskrit in 1148 AD. Gives the story of Samdhimati, who was put to death on the stake, by savage execution, under orders of the king Jayendra, his guru, Isana, who lived at Ishashvara (modern Ishbar) came and got him resurrected after 3 days. This story is the reflection of the story of crucifixion.

29. Kalhana, *The Rajatarangini*, trans. M.A. Stein. Vol-I, p.173; F.M. Hassnain, *Heritage of Kashmir*, Srinagar, 1980, pp. 34-40; Tokau Sumi *On the 4th Buddhist Council*; Zelinsky, A.N. 1970, *Paper reproduced in Kushana studies in U.S.S.R.* Indian Studies, 1870, Calcutta, pp. 156-157. Thomas Walters, *On Yuan Chwang's Travels in India* Royal Asiatic Society, London, 1904, p.271; Si-Yui-Ki, *Buddhist Records of the Western World*, trasns. Samuel Veal, London, 1884. Vol-I. p.151.

30. Holger Kristen, *Jesus Lived in India*. Dorset, 1983, p.201.

Harwan's location just 12 km from Srinagar makes it feasible that Jesus himself was present at this important meeting. We may add that Isana, the guru of Samdhimati lived at Ishbar, which is hardly 2 km from Harwan, the Buddhist Vihara, where this council is said to have been convened. Tokan Sumi, *Yaksha- the guardian tribes of the 4th Buddhist Council records*, the IX international congress of anthropological and ethnological sciences. August 28 - September 8- 1973, Chicago.

31. Hassnain & Levi, *The Fifth Gospel*, Srinagar, 1988, p.188.

Max Muller, *Sacred Books of the East*, Vol-XI. P.318

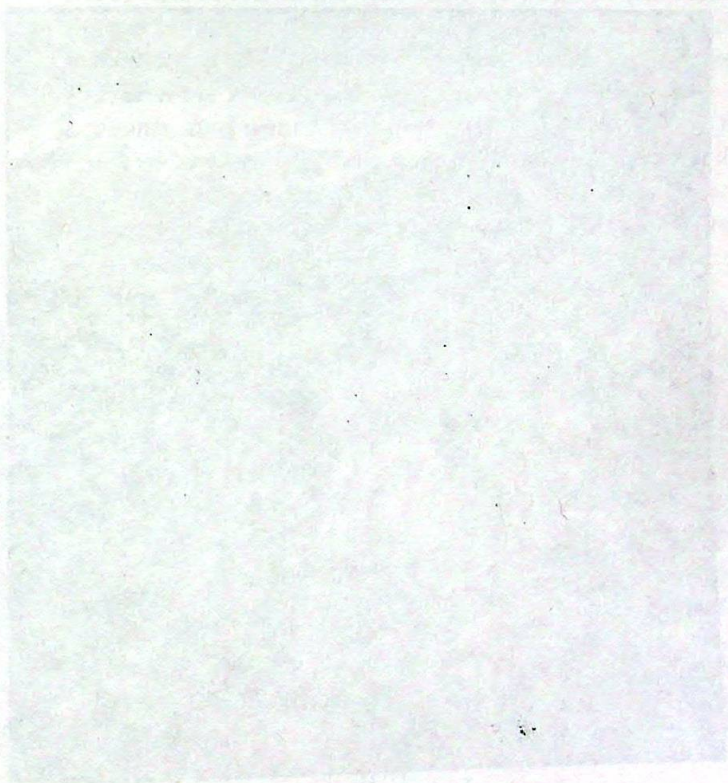
32. I-Sang, *A Record of the Buddhist Religion*, Trans. J. Takakusu, quoted in *The Fifth Gospel*, p.189.

33. Helmut Goeckel, *Die Messias Legitimate Jessu*, Liber Verlag, Mainz, 1962, p.514.

34. *Studies in the History of Religions*, Vol-18, 99, pp. 54-57.

35. Hassnain and Levi, *The Fifth Gospel*, Srinagar, p.263.

This rare Tibetan manuscript is in the collection of late Rev. S.S. Gergen, Gupkar Road, Srinagar, Kashmir.



THE KASHMIRIAN MINISTRY

"This prince who had come from abroad into the valley was raised to the status of a messenger by God for the people."

Wajeez-at-Tawarikh.



Jesus in Kashmir.

We have definite evidence about the Christian communities in Persia, Afghanistan and North West India, in the 3rd century. These Christians were called *Nasara* or the followers of Jesus of Nazareth. Some of them were also named as *Kristanis* or Christians.¹ We know about the

followers of *Yuzu-Asaph* in Kashmir since the advent of the 2nd century. But the most interesting information comes about the followers of *Issa, son of Miriam*, who call themselves *Moslems*. Burk, who visited Afghanistan in 1971-72, has the following report about them:

The followers of Issa, Son of Miriam generally call themselves Moslems and inhabit a number of villages scattered throughout the western area of Afghanistan whose centre is Herat. I have heard of them several times, but considered that they were probably the people who had been converted by Europeans missionaries from eastern Persia, or else that they were a relic of the time when Herat had been a flourishing bishopric of the Nestorians, before the Arabs conquered Persia in the seventh and eighth centuries. But from their own accounts, and what I could observe they seem to come from much older sources. There must be about a thousand of these Christians. Their chief is the Abba Yahiya who can recite the succession of teachers through nearly sixty generations to Issa, son of Miriam, of Nazara, the Kashmiri.²



Hirat

We already know that Jesus is known as Issa and Mary is known as Miriam in the east. Similarly, Nazareth is termed as *Nazara* or *Nasara* among the oriental sources. But the reference to *Issa, the Son of Miriam of Nazara, the Kashmiri* is interesting and would mean that Jesus, the Son of Mary was from Nazareth and Kashmir. Here, the reference to

Kashmir is very significant. Jesus, after his escape from the cross reached Kashmir, where he was known as *Yuzu-Asaph*. It is from that time that these *Moslems of Issa* seem to have got their message, and they still consider their prophet as belonging to Kashmir.

We will remind our readers that Jesus had already proclaimed the purpose of his advent in these terms:

I am not sent but unto the lost sheep of the house of Israel.

In view of this, Caiaphas, the high priest, told Mary and others that Jesus had not come "*for that nation only*", but for the main purpose that "*he should also gather together those children of God that were scattered abroad.*" It is for this reason that Jesus commanded his disciples "*to go to the lost sheep of the house of Israel.*"³

In the light of the new evidence coming from the east, it is necessary to go more and more deep into the legends concerning Jesus in Kashmir. This line of work requires more research, and our wish is that scholars would join us in uncovering the truth about this matter. However, we will quote again from Burk:



124. Christ Pantokrator.

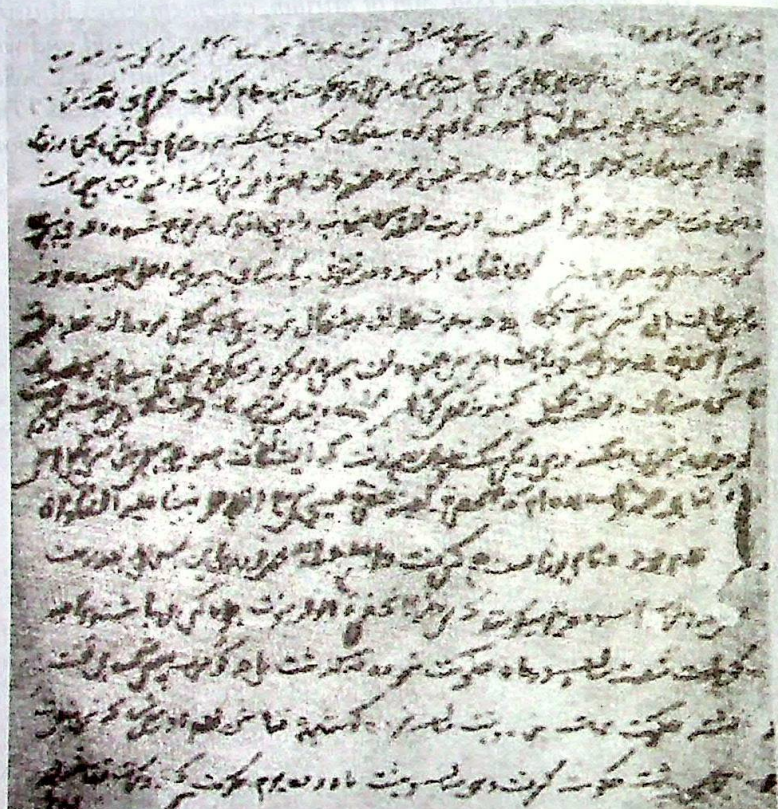
*The followers of Issa, Son of Miriam, call themselves Muslims. Once a week, they join a ritual meal in which bread and wine are taken as symbolic of grosser and finer nutrition's, which are the experience of attainment of nearness to Allah. They are convinced too that the day would come when the world would discover the truth about Jesus.*⁴

HAZRAT ISSA:



Hazrat Issa.

Mullah Nadiri, who compiled his history of Kashmir in Persian, in 1420 AD., writes that it was during the reign of Raja Gopananda that Hazrat Yuzu Asaph came from *Bait-ul-Muqadas* to the Holy Valley of Kashmir and proclaimed his prophethood. The term *Bait-ul-Muqadas* means the Holy House, and refers to the Temple of Solomon in Jerusalem. This historical reference to Raja Gopananda is very important because it fixes the date when Jesus Christ arrived in Kashmir. We know from historical records that Raja Gopananda ascended the throne of Kashmir in the year 49 AD., and he ruled for 60 years and 2 months upto 109 AD. Mulla Nadiri further writes that *this prophet was really Hazrat Issa, the Spirit of God, (on whom is peace) who had adopted the name of Yuzu Asaph in Kashmir.*⁵



Tarikh-i-Kashmir by Mullah Nadiri.

This tradition has been inherited by Muslims from Hindus of ancient times, who also believed that Jesus came to Kashmir and settled here. Jesus disclosed his identity to the king of Kashmir in the following words:

O king, I hail from a land far away, where there is no truth, and evil knows no limits. I appeared in the country of the Amalekites. I told them to remove all mental and bodily impurities. I said to them to recite the revealed prayer, truthfully in the right manner. I told them to obey the Law and remember the name of our Lord God and meditate upon him. I taught them love, truth, and purity of heart. But I suffered at the hands of the wicked and the guilty. I appeared as Isha Masih and I received the Messiah-hood. Know me as Ishavara

Putaram or 'Son of God', Kanya Garbam or 'Born of a virgin.'

6

मम धामराशो जनिष्यति शुक्रमम् ॥ ३३ ॥ इत्यामित्रं राजान्पुत्रान्स्थापयिष्यामि वै कलिम् ॥ इति श्रुत्वा शिवो देवहस्त्रेवातरपीयत ॥ ३४ ॥
इति श्रीमद्विष्णु महापुराणे प्रतिमर्गपर्वणि चतुर्थगखण्डापरपर्वणे कलिपुत्रीयेतिहाससमुच्चये विक्रमाख्यानकाले प्रथमोऽध्यायः ॥ १ ॥ ॐ ॥
॥ ॥ मृत उवाच ॥ ॥ प्रातः काले च संश्रान्ते पांडवाः पुत्रोऽफिनः ॥ प्रेतकार्यणि ते कृत्वा भीष्मान्तिष्ठन्पुत्राय ॥ १ ॥ राजपर्वन्तोऽप्यस्य
न्यानपमान्विभवागशः ॥ ॥ श्रुत्वायजत्रथमेकिभिरुत्तमकर्मभिः ॥ २ ॥ पदविशद्व्यास्यं हि कृत्वा स्वर्गपुरं ययुः ॥ जनिष्यन्ते तदंशा वै कलिधर्मं
विश्रुज्य ॥ ३ ॥ ॥ व्यास उवाच ॥ ॥ इत्युक्त्वा स मुनिः सर्वान्पुनः मृतो वदिष्यति ॥ गच्छत्येव मुनयः सर्वे योगनिद्रावरो ह्यस्य ॥ चक्र
तीर्थं समाधिस्थो ध्यायेच्छं त्रिगुणात्मरम् ॥ ४ ॥ इति श्रुत्वा तु पुनर्यो नैमिषारण्यवातिनः ॥ योगसिद्धिं समात्वाय गमिष्यन्त्यात्मनोन्तिकं
॥ ५ ॥ द्वाष्टाश्वशते कालेऽन्तीते ते शौनकादयः ॥ ६ ॥ उत्थाय देवव्रते च श्रानध्यादिकाः क्रियाः ॥ कृत्वा सुतान्तिष्ठं गत्वा वदिष्यति
पुनर्वचः ॥ ७ ॥ ॥ ऋषय ऊतुः ॥ ॥ विक्रमाख्यानकालोऽयं द्वापरं च शिवाक्षया ॥ विनीतान्मयमन्त्रमो तदा तान्मुपनीन्द ॥ ८ ॥
॥ ॥ मृत उवाच ॥ ॥ स्वर्गते विक्रमादित्ये गजानो वधुषाऽभवन् ॥ तवाष्टादश राज्यानि तेषां नामानि मे शृणु ॥ ९ ॥ पश्चिमे सिन्धुन
यते सेतुवन्त्ये हि दक्षिणे ॥ उत्तरे वद्रीस्थाने पूर्वे च कपिलान्तिके ॥ १० ॥ अष्टादशे राष्ट्राणि तेषां मय्ये वधुरिः ॥ इन्द्रपत्न्यं च पांचालं कुरु
केतवं च कपिलम् ॥ ११ ॥ अन्तर्वेदी वज्रय्येवाजमेरं मरुत्यन् च ॥ गोवर्धं च महाराष्ट्रं द्राविडं च कलिगम् ॥ १२ ॥ आनवं चोडुपं वेगं गौडं
मागधमेव च ॥ कोशल्यं च तथा क्षेत्रं तेषां राजा वृषकपूरः ॥ १३ ॥ नानाभाषः स्थितास्तत्र वधुधर्मयवर्तकाः ॥ एकमन्दशतं जातं ततन्ते वै
शकादयः ॥ १४ ॥ श्रुत्वा धर्मनितारं च वधुद्वेदः समचित्ताः ॥ केचिन्तीर्त्वा सिन्धुदीर्घामर्यदेशं समागतः ॥ १५ ॥ हिमपर्वतमार्गेण सिन्धुमार्गेण
चागमन् ॥ जित्वाप्यार्द्धांश्चिता तान्स्वदेशं पुनराययुः ॥ १६ ॥ गृहीत्वा योषितस्तेषां परं हर्षमुपाययुः ॥ एतस्मिन्नन्ते तत्र शास्त्राहमवस्थितिः
॥ १७ ॥ विक्रमादित्यपौत्रश्च पितृगज्यं गृहीतवान् ॥ जित्वा शकान्पुत्राधर्षान्तेतिरिदेशजान् ॥ १८ ॥ पार्थिवान्कामरूपोश्च रोमजान्पुत्रान्
जहत् ॥ तेषां कौशान्पुत्रान् च दंडयोयान्कारयत् ॥ १९ ॥ स्थापिता तेन मर्यादा म्लेच्छायाणां वृषकपूरः ॥ सिन्धुस्थानमिति क्षेत्रं राष्ट्रं
मार्घ्यस्य चोत्तमम् ॥ २० ॥ म्लेच्छस्थानं परं सिन्धोः कृतं तेन महात्मना ॥ एकदा तु शकावीरो हिमवतं समावयो ॥ २१ ॥ हृष्यदेशस्य मय्ये
व गिरिस्थं पुरातनं ॥ वधुरो वधुधर्मयवर्तकाः ॥ २२ ॥ ते भवतिष्ठति तं राष्ट्रं स रोमान् मरुजिनः ॥ देशस्यैव च यो

Bhavishya Mahapurana

There are several historical works in Persian and Urdu, which speak of Yuzu Asaph to have come to Kashmir from a foreign country. At the same time these historical works, clearly mention that by Yuzu Asaph, they mean Hazrat Issa or Jesus Christ. As our researches proceeded, we were able to locate a very important reference about Yuzu Asaph and his travel to Kashmir in an earlier Persian work of Iran.

The author of this famous treatise in Persian, entitled *Kamal-uddin Tmam-un Nimat fi Asbat-ul-Ghaibat wa Kashf-ul-Hairet* is Al-Sheikh Al-Said-us-Sadiq Abi Jaffar Muhammad Ibn-i-Ali Ibn-i-Hussain Ibn-i-Musa Ibn-i-Baibuyah al-Qummi, who died in Khorasan in 926 AD. He was a scholar who travelled to many countries and wrote over 300 books. In the above mentioned book, he mentions the travels of Yuzu Asaph to Kashmir in these words:

Then Yuzu Asaph, after roaming about in many cities, reached that country which is called Kashmir. He travelled in it far

and wide, and stayed there. He spent his life there, until death overtook him. He left the earthly body and was elevated towards the Light. But, before his death, he sent for a disciple of his, Baabad, by name, who used to serve him, and was well versed in all matters. He expressed his last wish to him and said, "My time for departing from this world has come. Carry on your duties properly, and turn not back from truth, and say your prayers regularly." He then directed Baabad to prepare a tomb over him at the very place he died. He then stretched his legs towards the west and head towards the east and died. May God bless him.⁷

It was Khawaja Nazir Ahmad, the author of *Jesus in Heaven on Earth*, who in 1947 AD discovered the *Tarikh-i-Mulla Nadiri* in Srinagar, Kashmir. But unfortunately, he took a photograph of folio 69 only. However, this folio establishes that *Yuzu-Asaph* came to Kashmir from Palestine during the reign of Gopananad (49-109 AD.). This Raja of Kashmir got repaired, and built many temples. It was he, who invited Sulaiman, a master architect from Persia for repairs of the cracked dome of the Temple of Solomon, which existed on the top of Solomon Hill. The Hindus raised objections saying that as Sulaiman was not a Hindu but followed some other religion; he could not repair the sacred temple. During this very period, *Yuzu-Asaph* had arrived from *Bait-ul-Muqaddas* or Holy House of Jerusalem, and proclaimed his prophet hood in the *Wadi-a-Aqdas* or Esteemed Valley of Kashmir.



125. The Temple of Solomon.

Mulla Nadiri further writes that the Raja Gopananda referred the objections of Hindus to Yuzu-Asaph for a decision. He prevailed upon the Hindus to permit, Sulaiman, whom they called Sandiman, to complete the repairs of the dome. Having completed the repairs of the dome, Sulaiman got engraved inscriptions on the stones of the stairs as under:

*During this period, Yuzu-Asaph proclaimed his prophet hood, year fifty and four. He was Yusu, the Prophet of the Children of Israel.*⁸

INSCRIPTIONS:

While Mulla Nadiri recorded two inscriptions on the stair case, another historian of Kashmir, Malik Haider Chadura (1620 AD.) says that there are four inscriptions but he does not give their text. In another work, *Wajeez-at-Tawarikh*, the text of only three inscriptions is given. Henry Hardy Cole in his *Illustrations of Ancient Buildings in Kashmir*, published in 1869 gives a photograph of only two inscriptions, but writes that there are also two other mutilated

inscriptions on each side of the two flank walls encasing the stairs of the Takht-i-Sulaiman. We will like to quote him:

The Takt-i-Suliman hill overlooks Srinagar, the capital of Kashmir; standing on thousand feet above the plan, it commands a noble view of the valley and its surrounding ridges of snow-topped peaks.

On its crest stands the most ancient building in Kashmir- the Temple of Jyesht-eswara, which, according to tradition, has existed sine 220 BC near it, on the right, is a smaller building and in front are the ruined remains of a third. The Temple of Jyesht-eswara rests on the solid rock, and consists of an octagonal stone basement twenty feet high, on which is supported a square building: on each of the four sides are two projections which terminate in a pediment and a gable, the latter intersecting the main roof half-way up it slope.

The body of the Temple is surrounded by a terrace enclosed by a low wall or parapet, which in following the outline of the basement preserves its octagonal shape.

The terrace surrounding the Temple is reached by a stone staircase encased between two walls, and a doorway, exactly opposite, leads to the interior, which is a small and dark chamber, circular in plan. The ceiling is supported by four octagonal columns, which surround a Basin containing a Lingam encircled by a snake.

The walls are eight feet in thickness, and are therefore proof of the great antiquity of the building. On the left pillar shown in the sectional elevation and detail of the Temple are two Persian inscriptions, which have been engraved on two of the adjacent octagonal sides. The first reads 'The architect of this pillar is the supplicant Bihishti..... the fifty-fourth year'. The second is confused, but begins 'This pillar,' so that both probably have reference to the time when the temple was repaired, as evidenced by the present character of the roof, which is not the original pyramidal shape, but a clumsy brick covering surmounted by a melon-like ornament.

There are also two mutilated inscriptions on each of the two flank walls encasing the staircase; the character is Persian, and the date A.H. 1069 or A.D. 1659 Cunningham says of this Temple, 'It is now called Sankarachara, but the Brahmins in the valley were unanimous in their belief that its original name was Jyesht-eswara. Its erection they ascribed to Jaloka, the son of Asoka, who reigned about 220 BC.'

It is amazing that the original name of this temple is *Jyesht-eswara*, which is composed of two words: *Jyesht* meaning Jushu and *Iswara* meaning god. We know that Jesus was known by several names: *Yushu, Jushu, Yuzu, Ishu Yusu, Yasa, Osho, Ohseo and Oeshu*. The specific mention of *Jyesh* connects this Temple of Solomon with Jesus Christ.

Now, we would like to discuss the two inscriptions, which have been re-constructed by us, together with the two inscriptions which were photographed in 1869 by Henry Hardy Cole, in his capacity as the Superintendent Archaeological Survey of India.

These four inscriptions as recorded by earlier historians are as under:

1. *Dar een waqat Yuzu Asaph dawa paigambiri mikunad. Saal panjah wo chahar.*
(During this period, Yuzu Asaph proclaimed his ministry. Year fifty-four).
2. *Aishan Yuzu Paigambar. Bani Israel ast.*
(He is Yusu, the Prophet of the Children of Israel.)
3. *Maimar een satoon Raji Hashti Zarko. Saal panjah wo chahar.*
(The mason of this pillar, Raji Hashti Zarko. Year fifty-four).
4. *Een satoon ashraf Eli-kim bin Marjan.*
(This pillar in honour of Eli-kim, son of Marjan.)



Inscription.

THE YEAR FIFTY FOUR:

According to Mulla Nadiri, Jesus Christ proclaimed his ministry in Kashmir, in the year 54, and the event has been inscribed at the time of its repairs on the stones of the stairs leading to the dome of Solomon. It may be mentioned that this ancient edifice was repaired several times after its construction in 220 BC. It was also repaired during the reign of Sultan Zain-ul-Abidin, in the year 874 AD., when some pillars were added to its dome. It was under his directions that the earlier inscriptions were translated into Persian and engraved on pillars. These revised four inscriptions have been mentioned by several Kashmiri historians. These inscriptions were intact up to the end of the 19th century but have been mutilated now. The photographs of only two inscriptions are available at present.

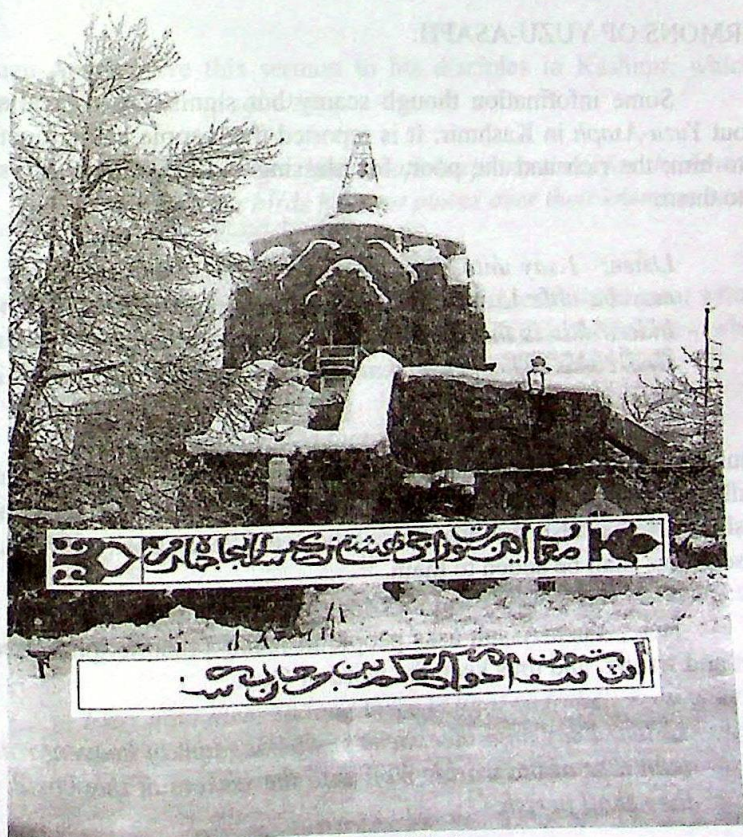
It is interesting to note the year in the inscriptions is given as 54. It may be the 154th year, because, the Kashmiri historians, following an old custom, did not mention the century at all. As the inscriptions were translated into Persian from the original Kharoshthi, we have to find out the exact equivalent to the year 54. The Kashmiris, have been using the *Laukika* era since ancient times, which began in 3076 BC.

$$1 \text{ AD} = 3076 \text{ BC } 3154 = 78 \text{ AD.}$$

The year 3154 of the *Laukika* era actually means 154th would correspond to 78 AD. The year mentioned in the inscriptions was engraved as 54, which in reality is the *Laukika* year 3154, which can rightly be calculated as 78 AD. It is thus evident that Jesus, who had assumed the name of Yuzu-Asaph, proclaimed his ministry in Kashmir in the year 78 AD.⁹

ELI-KIM SON OF MARJAN:

It is amazing that the two inscription photographed by Henry Hardy Cole in 1869 make mention of raising that pillar in honour of Eli-kim, son of Marjan. We have also shown that Jesus came to Kashmir and settled at Aish Muqam assuming the name of Yuzu Asaph. Then he married a shepherdess from the village of Pahalgam, who is reported to bear the name of Marjan. The inscription, under discussion speaks about raising of this pillar in honour of Eli-kim, son of Marjan. This is a clear hint to Marjan, the wife of Jesus, who bore a son to him, who was named Eli-kim. This boy is mentioned as the son of Marjan, in the same way as Jesus is spoken as Jesus the son of Mary.



Eli-kim Son of Marjan.

It was Sahibzada Basharat Saleem, who had informed Andreas Faber Kaiser in 1976 that Yuzu-Asaph married Marjan, a pious shepherdess of Pahalgam Kashmir. He had also claimed that whenever his father was asked whether he was a descendant of Jesus Christ, his answer was, "*Yes indeed but we call him Yuzu-Asaph.*"

Sahibzada Basharat Saleem is the son of Sahibzada Ghulam Moohiuddin, who was the son of Sahibzada Siddiq Ahmad, and so on, back to Yuzu-Asaph or Jesus. We will deal with the claims of Sahibzada Basharat Saleem later, after taking up the ministry of Jesus in Kashmir, which was very short. During the period, he had gone on long travels on the Silk Road, and he made occasional visits to South India in company of Thomas.

SERMONS OF YUZU-ASAPH:

Some information though scanty but significant is available about *Yuzu-Asaph* in Kashmir. It is reported that people came together unto him; the rich and the poor, for blessings and guidance. He said unto them;

*Listen: I say unto thee, the words of wisdom, and truth. Ye may be able to make distinction between right and wrong. Indeed this is the religion of those, unto whom the words of God come. Whosoever shall discard righteousness shall not enter heaven.*¹⁰

Jesus had once said that those, who are persecuted for righteousness, shall enter the kingdom of heaven. He repeats the same sermon in Kashmir. He had also said that those who seek the kingdom of God, all these things shall be added to them.¹¹

Here, Yuzu-Asaph asks people to make a distinction between right and wrong, and thus keep the word of God.

*Listen: I say unto thee. Seek ye the kingdom of heaven, rather than that of the world. Woe unto the seekers of the world, for they shall perish.*¹²

Jesus had repeatedly asked his disciples to seek first the Kingdom of God. He had often told them that kingdom of God is well high at hand and within all of us. This kingdom was not of this world, and of this kingdom there shall be no end.¹³

Jesus had his own ideas about death. He had told his disciples that it was not lawful for us to put any man to death. He had come to give light to those that sit in darkness, and in the shadow of death. He had come to raise the dead to life.

*Verily, verily, I say unto you; he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*¹⁴

Yuzu-Asaph gave this sermon to his disciples in Kashmir, which is recorded in the *Ikmal-ud-Din*:

*Verily, I say unto thee. Death keeps no time; for the hour has come, and the birds have no power over their enemies; save ye with faith.*¹⁵

It is reported in the *Gospel of Luke* that when Jesus sat at meat with his devotees, and disciples, they began to say within themselves; who is this that forgiveth sins also? Hearing this he said to the sinner:

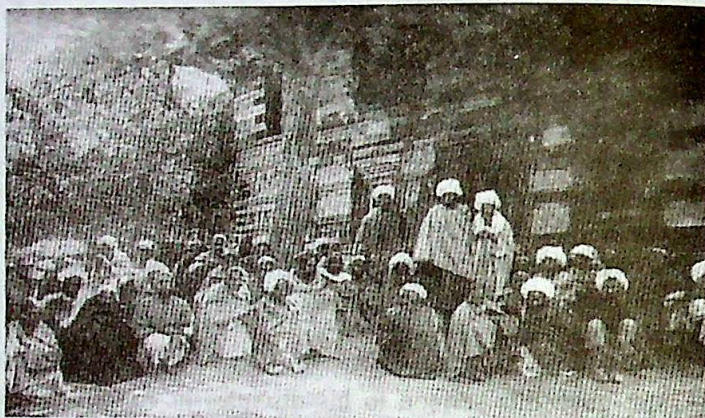
*Thy faith hath saved thee; go in peace.*¹⁶

He would often tell them that they should have faith, and belief as a grain of mustard seed, because faith can move the mountains.¹⁷

During his ministry in Kashmir, Yuzu-Asaph gave a sermon about the good deeds. He said:

*I say unto thee; so long there is light ye travel; keep your good deeds secret; lest these be for show only. Blessed are they; for they know, that they shall be treated in the same way.*¹⁸

On several occasions, Jesus had emphasised that whatever a man sows, that shall he also reap. He had said that we receive the one reward of our own deeds.¹⁹



Kashmiri Congregation.

TEACHINGS:

The teachings of Jesus can not be confined within the frame work of Christianity. He travelled to many lands, and taught among many peoples of Asia. Thus he is credited to have played a unique role in the history of mankind. He is key figure within several world religions in addition to his own. In the present day world, he is considered to be more than a spiritual guide, and more than a prophet. His teachings are being followed by others without the knowledge of the source. It is no wonder, that his teachings are scattered in various other cultures besides that of the Christians. The Gospels may contain some portion of his teachings, none can deny; but to say that there is nothing beyond the Gospels is to remain in darkness. Here is the sermon attributed to Jesus, which is not found in the authorised four Gospels:

My food is fasting; my natural condition is fear, my dress a sack made from wool. My hearth is the Sun in winter, my light in the night is the Moon, my conveyance is my feet, my food the berries of the forest. When I go to sleep, I have nothing with me; when I rise I am empty-handed. None is richer than me on the earth. I advise you to concentrate your thoughts

upon God and lead a detached life. If you have towering aspiration to meet God, concentrate upon him. Remember; if one employs all energy to attain an aim with clear thoughts, even a thorn may be turned into a rose garland. ²⁰

THE PARABLE OF THE SOWER:

Jesus taught in parables in a most characteristic striking way. In the New Testament, we find many parables which deal with loftiest spiritual truths, and the parable of the sower is prominent among these. In it, he says that 'there went a sower to sow his seeds. As he sowed, some fell by the way side, and the fowls of the air came, and devoured it up. Some fell on the stony ground, where it had not much earth, and immediately it sprang up, because it had no depth of earth. When the Sun was up, it was scorched, and it withered away. Some fell among thorns, and the thorns choked it. The other seed fell on good ground; it sprang up and did yield good fruit.' ²¹

Yuzu-Asaph repeats the same parable in Kashmir in these words:

Behold; when a sower goes to sow, some seeds fall by the wayside, and are devoured by the birds. Some seeds fall upon the stray land, and reach the stony foundation, and wither away. Some seeds which fall on good land, grow, and brings forth fruit.

Yuzu-Asaph here repeats the Parable of the Sower given in the Gospels, but goes further as under:

By the sower is meant the wise. By the seed is meant words of wisdom. The seeds picked up by the birds, means those who do not understand. By the seeds on the stony ground, means words of wisdom not heeded. By the seeds thrown on throne is meant, those who understand but do not comply. By the seeds which fall on good ground, means those who understand, obey, and follow. ²²

It was by chance, we located a printed publication in Urdu language, which also mentions Issa, the prophet of Allah, whose followers were

Muslims. They call him Issa, the Son of Mary, who preached *Islam* as a religion for his followers. In order to clear the issue, we quote some portions of the Gospel according to Argali.²³

THE WORD MADE FLESH:

When his mother was a virgin from an Israelite family, and had not yet married, Allah decided to send his messenger, so that the world would understand that Allah can do whatever He likes or wills. Allah is capable of creating a human being without the aid of a father. When Miriam was fourteen, she went to take a bath in a spring. She had not finished her bath, when Allah ordered Gabriel to carry the first breath of Adam, and blow it into the belly of Miriam. And when Miriam finished her bath, and was about to leave, she saw a handsome young man. When she saw him, she was troubled, and felt afraid, and thought that the young man may be from the tribe of gold-smiths, and may have harboured bad intentions. And the angel came near unto her and said, Hail I have been sent by Allah. Thou have been blessed. I have been sent to give you good tidings about a handsome child. Hearing this, she said unto the angel, how can it happen when no man has even touched me up till now. The angel said that it is the will of God that a child is born to thee without the aid of a father. It has been ordained like that and it shall happen! Then he blew the breath on her belly and disappeared. And she said, be it unto me accordingly to thy word, and Miriam came back to her home, and engaged her in prayers. Now, after a few months, signs of pregnancy appeared on Miriam. Then, all from the tribe, and her family began to cast aspersions on her; saying:

Why hath thee sinned?

But Miriam refuted, saying that she has never sinned but none believed her. As such, she stopped going out of her home. And when nine months were complete, the angel appeared to her, and told her to go to a nearby forest in the country of the shepherds. Issa was born, without any labour pains.

HIS MINISTRY:

When Issa became young, he received honours from Allah, and revelations started him through Gabriel. In accordance with the wishes of Allah, he asked people to shed evil and *Kufur*. He invited them towards truth, and righteousness. The Bani Israel stood, one and all, against him. They hurled abuses on him, saying that this young chap is shifting us from our religion. Then they inflicted many hardships on Issa. He felt sorry for them, and left the city, and sat on the bank of a river. The place where Issa sat was the place where washer men washed the clothes. He said unto them: *Ye wash filthy clothes; why not wash your hearts.*

Then he said again unto them: *Ye have drowned yourselves in the mud and filth of Kufur and evil, why don't ye come out of it.* And the washer-men who heard Issa came unto him and asked: *Which is the soap for washing of hearts?* He uttered this sentence: *La-illa-ha-illul-lah, Issa Roh-Allah, which means there is no God but God, and Issa is the Spirit of God.* Then all of them made this invocation: *La-illa-ha-illul-lah, Issa Roh-Allah, and became Muslims.* And when this news reached the other group of washer-men, they came and asked for a miracle. Issa asked them: *What do you want to witness?* All cried with one voice: *Tell your God to send us a plate full of heavenly food, and fruits, so that after eating it, we recognise that you are a true messenger.*

PERFORMS MIRACLES:

Issa prayed to the Lord God saying: *O Allah, these people are ignorant. Have mercy upon them! Let Thy will be done!* At that very moment, a voice was heard from the sky: *We will send the heavenly food for them, who are blessed.* At once, plates of heavenly food descended from the sky, full with delicacies with roasted fish. Some people did not eat this dish but said: we want another miracle from you: Let this roasted fish get life. Issa lifted up his eyes towards the sky. Suddenly, the roasted fish became alive and jumped with a force into the river. Some felt puzzled, some swooned, and some died. All believing persons sat to eat the heavenly food but the proud refused to take this dish. Among those who were sick became healthy after eating this food, the poor became wealthy, the blind got eye-sight, strange enough, whatever one wished got it. For many days, this heavenly food descended from the sky and thousands ate it. Those who rejected this

heavenly food with contempt became victims of arthritis and their faces changed into ugly ones. Many accepted Issa as the prophet of God and became Muslims.

The glory of truth shined. The flowers of belief blossomed. The infidels were defeated. The blind obtained eyes. The lame got legs to walk! The sick were blessed with health! The hungry got food. Every one danced with joy! ²⁵

O WOMAN! GREAT IS THY FAITH:

It so happened that in a city there lived a young lady with her husband and Allah had bestowed a baby son to them. One day when the father had gone out, the lady was offering the prayer; her child slipped out of the cot, and fell into a burning Oven. This lady had great faith in her God. She saw the spectacle of falling but continued her prayers till she completed it. Then she proceeded towards the Oven. Strange enough, the Oven had turned into a bed of flowers. Her baby boy was safe and playing. She picked him up, and kissed the boy. This song came to her lips:

O my Allah, Thou art the creator! I offer my prayers to thee five times. Thou art my master. Thy art my protector. It is thee who saved my child. O my Allah, thou art kind and full of mercy. O my Allah, I am your dutiful maid. Accept my gratitude, O Lord of Majesty.

When Issa heard this episode, he hastened to the lady and asked: *How have you attained this status from God?* The lady replied: *I know nothing except that I abide by the will of God. Under all conditions, I am a servant of Allah. He is my refuge!* Hearing this Issa said: *O woman! Great is thy faith. Had you been a man, Allah would have made you a prophet with a book!*

THE DEATH OF MIRIAM:

Once, Issa was going with his mother, Miriam on a long journey. She was very old, and weak. It became impossible for her to move or walk. Issa kept her at a place, and he went to the forest to search for some healing herb. In the mean while, Miriam became

unconscious, and died. Allah, the Lord of Majesty deputed heavenly maids to wrap her in a heavenly shroud. She was buried by the heavenly maids and angels.



126. The Death of Miriam.

When Issa came back, he did not find his mother. He cried:

Mother, Mother, where are you?

From a nearby grave, a voice came:

Dear son, I am before my God! Dear son, I am near the throne of God! Dear son, I am in the paradise! Dear son, I am protected by the mercy of Allah! Dear son, you attend to the work of God! Dear son, you call people to the right path! Dear son, you come to me soon!

SERMONS OF ISSA:

Issa departed from the tomb of Miriam and went to the city. He called the people towards Allah. Many joined his fold and became Muslims. Every one praised the Lord God but the rich became his

enemies. Those who were evil minded conspired against him. They were *Kafirs* and their hearts were black. They raised a cry:

Issa is against Mossa! He has changed the religion of Mossa. Kill him, Kill him!

Issa said:

O people! Mossa has fixed Saturday as the sacred day. It was incumbent on you to offer prayers to Allah on that day. It was forbidden to attend to worldly works on that day. It was written in the Torat.

But, now Allah has changed that day and fixed Sunday as his day. Consider Sunday as the sacred day. Now, the Enjeel has come with the new order. As such, obey Enjeel, why entertain doubts in your heart.

While the Muslims obeyed his sacred orders, the *Kafirs* did not. The Muslims declared that they will obey Issa with heart and soul. But the evil minded *Kafirs* incited the masses against Issa. They alleged that Issa has desecrated Mossa and the *Torat*. As such, it is the duty of all followers of Mossa to kill Issa.

Now it so happened that thousands of *Kafirs* decided to kill Issa. There were some good *Yuhudis*, who said:

*Be away from Issa, Do not kill him. Are you not the same person who killed Zakariya with a saw? Are you not afraid of Allah? Fear from the wrath of God.*²⁶

But they did not listen to these wise words. They were bent upon killing Issa. They had become mad! They went to the king and incited him against Issa. He declared:

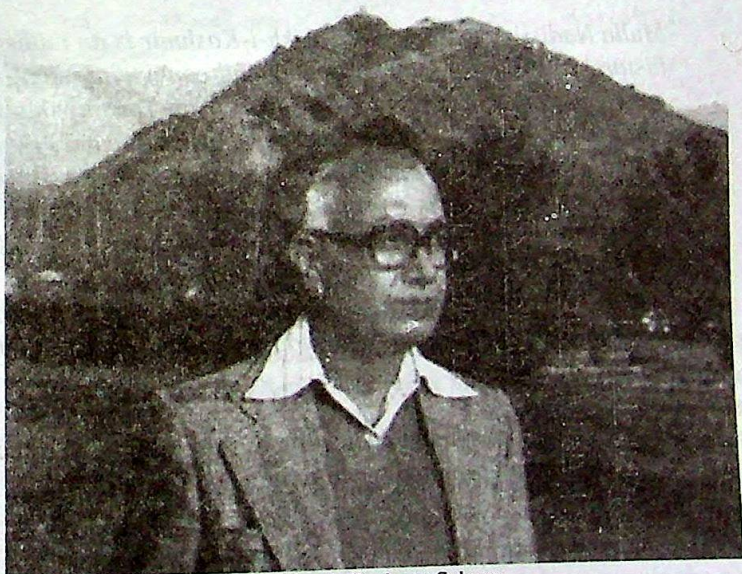
Any one who kills Issa will get reward.

The evil minded persons hatched conspiracies. The *Kafirs* held a meeting and engaged a *Yuhudi* to kill him. When Issa was in a house, they surrounded it so that they could kill him. But Allah had willed

other wise! As ordained by God, Gabriel flew straight away to that house where Issa had absorbed himself in prayers. The angel *salaamed* Issa and carried him up with him into heaven. All the prophets welcomed him and Allah congratulated him for his work. Since then Issa is alive on the fourth heaven!

The *Kafirs*, who had surrounded the house, deputed one person, named Shiyuh to search out Issa. He went in but could see none inside the house. When he came out, all cried: *Kill him*. He felt bewildered because his face had transfigured, and he looked like Issa. They captured Shiyuh, and put him on the gallows thinking that they had killed Issa. Allah says that He has protected Issa and those who think he is dead are in the wrong.

PERSIAN WORKS ABOUT YUZU ASAPH:



Sahibzada Basharat Saleem.

There are some rare Persian works, which provide valuable information about Jesus. These works come from Iran, Central Asia and Kashmir. As regards the Kashmiris, their written records both ancient and modern, establish their descent from one of the tribes of Israel. The foremost historian of Kashmir was Mulla Nadiri who began

his *Tarikh-i-Kashmir* in the reign of Sultan Sikandar (1378-1416 AD.). The next historian was Mulla Ahmad, who wrote his book *Waqaya-i-Kashmir* in 1426 AD. In both these works, it is categorically stated that the inhabitants of Kashmir are of the Semitic stock. Another book of history, which mentions this fact, is *Hashmat-i-Kashmir*, written by Abdul Qadir in 1820 AD. He states that the people of Kashmir are the Children of Israel, and they had come from the Holy Land.

The history written by Mulla Nadiri in 1420 AD deals with the ministry of Jesus in Kashmir. The history of Kashmir in Persian by Mulla Nadiri, of which only folio 69 was photographed in 1947, is a very rare document of Jesus and his arrival in Kashmir. Sahibzada Basharat Saleem, who claimed himself to be the direct descendent of Yuzu Asaph informed Johan Forsstrom in 1986 that this history of Kashmir is their family property and in their possession. An extract of this letter is reproduced below:

Mulla Nadiri's Persian book Tarikh-i-Kashmir is an authentic historical document with enormous and convincing details of our family i.e., the family of Holy Yuza Asaf. You say that this manuscript is said to be in the private possession of some Ghulam Mohiuddin Wanchoo. In fact, this precious historical document is our family's property and has been in the private possession of my resurrected late father Sahibzada Ghulam Mohiuddin. The word Wanchoo is wrongly fixed with the name. My resurrected late father's name was Sahibzada Ghulam Mohi-uddin and Wanchoo was only an assistant to him.

My honesty and dedication as the chiefly and directly concerned man prompted me to write you in detail.

Mulla Nadiri's Persian book Tarikh-i-Kashmir is an authentic historical document with enormous and convincing details of our family i.e. the family of Holy Yuzu Asaph. You say that this manuscript is said to be in the private possession of some Shulam Mohiuddin Wanchos. In fact this precious historical document is our family's property and has been in the private possession of my late and revered late father Sahibzada Shulam Mohiuddin. The word Wanchos is wrongly fixed with the name. My revered late father was Sahibzada Shulam Mohiuddin and Wanchos was only an assistant to him.

His honesty and dedication as the chiefly and deeply concerned man prompted me to write you in detail. Sincerely, Basharat Saleem

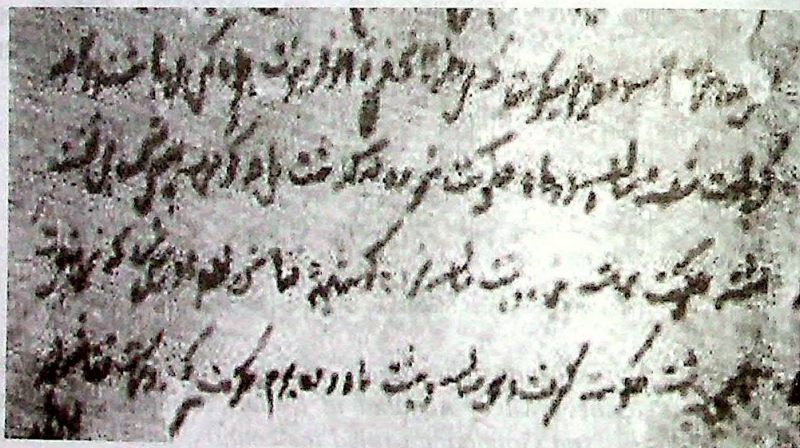
Sahibzada Basharat Saleem to Dr. Johan Forsstrom.

Raja Ach ascended the throne and ruled for 60 years. He founded the town of Achabal in Kotiar, Kashmir. After his death, his son Gopananda ruled the country, under the name of Gopadatta. During his reign many temples were built and repaired. At that time the dome of the temple on the top of Solomon hill had cracked. He asked one of his ministers, named Sulaiman, who had come from Persia, to get repaired the cracked dome of the temple. On this, the local Hindus raised objections saying that as Sulaiman was an infidel and followed another religion; he had no right to repair the sacred temple of the Hindus.

During this very period, Hazrat Yuzu-Asaph arrived from the Holy Land (Bait-ul-Muqaddas) to the Holy Valley (Wadi-a-Aqdas) and proclaimed his ministry. He absorbed

himself in prayers day and night, and having attained an elevated position in virtue, and piety, he declared to the people of Kashmir that he was the messenger of God. He called upon the people to follow the words of God, and many believed in him. There upon, Raja Gopadatta referred the objections of Hindus to him for his decision. It was under his orders that Sulaiman, whom the local Hindus named Sandiman, got completed the repairs of the cracked dome of the temple, in the year 54. Sulaiman also had got engraved the following inscriptions on the stones leading to the stairs of the temple:

During this period Yuzu-Asaph declared his Ministry. He was Yusu, the prophet of the children of Israel.



Tarikh-i-Kashmir by Mulla Nadiri

In a work by a Hindu, it is said that:

*This Prophet was in reality Hazrat Issa, the soul of God – (on whom be peace and salutations). He had assumed the name of Yuzu-Asaph during his life in the Valley. The real knowledge is with Allah. After his demise, Hazrat Issa, (on whom be peace and salutations), was laid to rest in the tomb in the locality of Anzimar. It is also said that the rays of prophet hood used to emanate from the tomb of this Prophet. Raja Gopadatta passed away after having ruled for 60 years and 2 months.*²⁸

It took us a few months to completely analyse the value of the information given by Mulla Nadiri. We drew the following conclusions:

1. *Yuzu-Asaph is Issa of the Muslims and Jesus of the Christians;*
2. *Yuzu-Asaph came from Palestine to Kashmir during the reign of Raja Gopadatta who had ascended the throne in 49 AD.*
3. *Yuzu, Prophet of the Children of Israel, proclaimed his ministry in Kashmir in the year 54 of the Laukika Era.*
4. *Sulaiman had got this event inscribed on the stones of the stairs leading to the sacred temple named Jyesh-t-eswara, built by Jaloka in 220 BC.*

TARIKH-I-KASHMIR:

A history of Kashmir, written in Persian, which has not been published as yet, provides the following information about Issa.

In early writings, it is mentioned those seventy five years after the demise of Alexander the Great, Issa was born. When he reached the age of thirty years, God raised him to the status of an Apostle. At the age of thirty-three years, he proceeded from Jerusalem towards the Holy Valley.

« در معالیم تنزیل مسطور است که شصت و پنج سال از استیلائے
اسکندر در زمین بابل گذشتند بود که عیسیٰ علیہ السلام توالد نمود و چون
سن شریفش بسی سالگی رسید معجوت گشت و در سی و کسه سالگی از
بیت المقدس بجانب دادی اقدس مرفوع شد »

Tarikh-i-Kashmir (Persian)

It is mentioned in historical works that Jesus Christ reached Syria in company of his disciples, and followers. A great number of people received guidance from him and followed him. It is written in authentic works that six days after his crucifixion, Jesus visited the heavens, and later met Jacob and Zacharias. He was sent back upon earth, and met Mary and some disciples and then left for an unknown destination.²⁹

از کتب معتبره مسطور است که بعد از انقضا ئے شش روز ازین قضیه
در شب هفتم آفرینده ا فلاک و انجم عیسیٰ علیہ السلام را بزین فرستاد
بایحی بن زکریا - و مریم و بعضی از حواریون ملاقات فرموده - و بجهت
دیگر لوازم وصیت بجا آورده و باز عیسیٰ علیہ السلام
مراجعت نمود »

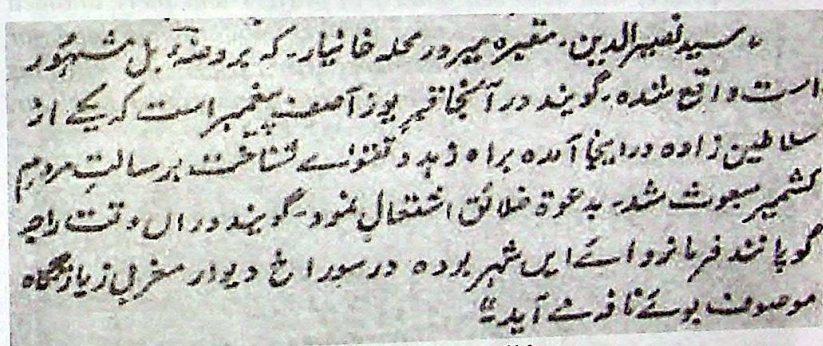
Tarikh-i-Kashmir

WAJEEZ-AT-TAWARIKH:

The *Wajeez-at-Tawarikh*, a history of Kashmir was compiled by Naba Shah, *alias* Abdul Nabi Khanyari *alias* Ghulam Nabi, in 1274 AH corresponding to 1857 AD. In it on page 27, the author makes

mention of a prince who had come to Kashmir from abroad, and who attained the status of the Prophet. His name was Yuzu-Asaph and he is buried at Rozabal.

*The grave of Mir Sayyid Naseeruddin is in Khanyar. The place is also known as Rozabal. It is said that at that very place exists the grave of the Paigambar Yuzu-Asaph. He was a prince who had come to this place. Due to his utmost piety, and prayers, he was raised to the status of the Messenger (by God) for the people of Kashmir. He preached among the people. It is said that Raja Gopananda ruled over the country during that period. The aroma of musk used to emanate from a hole in the western wall.*³⁰



سید نصیر الدین مقیم میر در محلہ خانیار کہ بروایت بل مشہور
است واقع شدہ گویند در آنجا قبر یوز آصف پیغمبر است کہ یکے از
سلاطین زادہ در اینجا آدہ براہ ذہد و تقوا سے شاخت ہر سال مردم
کشمیر سبوت شد بہ عتوہ ضلائق اشتغال نمود گویند در ان وقت راجہ
گوپانند فرمانروائے این شہر بودہ در سوراخ دیوار مغربی زیارت گاہ
موصوفت ہوئے نافہ سے آید

Wajeez-at-Tawarikh

While analysing this information, some interesting facts come to light. It is significant that the author informs about 'a prince' to have come to the Valley, and attained the status of a Messenger of God. Secondly, this prince has preached among the people during the reign of Raja Gopadatta. This king is reported to have ruled over Kashmir during 49-109 AD. Thirdly, this prince was called Yuzu-Asaph who is buried at Rozabal, which is situated in Khanyar, Srinagar, Kashmir.

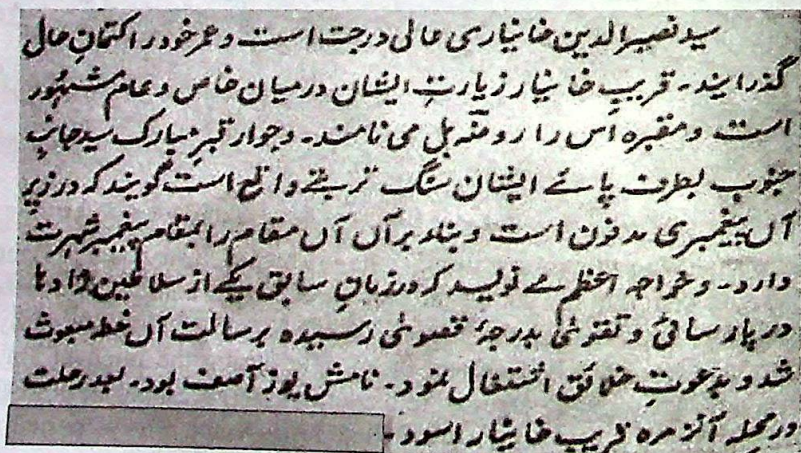
Fourthly, aroma of musk used to emanate from a hole in the western wall. It is significant that during ancient period, the tomb at Rozabal was walled with stone boulders, all of which has gone under ground now. We do have a photograph of the western wall, made by an archaeologist in the last century. It shows the stone wall with an entrance to the sepulchre.

TARIKH-I-KABIR KASHMIR:

This history of Kashmir in Persian is also known a *Tahaif-al-Abrar-Fi-Zikr-i-Auliya-wo-Anbia*. It was printed at Amritsar, Punjab, India in 1322 AH corresponding to 1944 AD. The translation of the relevant portion, done by us is reproduced below:

Sayed Naseeruddin Khanyari holds a high status among the saints. He spent his life in piety and prayers. His shrine is famous among the masses. This cemetery is called Rozabal. Towards the south of his grave, lies the holy grave of a prophet. As such, the place is known as the place of the Prophet. Khawaja Azam Didamari, records that in the past a Prince, who absorbed himself in prayers and piety attained the station of a Messenger of God, sent to this land for guidance of the people. His name was Yuzu-Asaph. After his death, he was buried here in Mohalla Anzmar near Khanyar.

31



Tarikh-i-Kabir

Mulla Ahmad in his *Asar-ul-Ikhyar* has quoted that Sultan Zain-ul-Abidin, deputed Syed Abdullah Bahaiqi as an Ambassador to Egypt and the Pharaoh of Egypt deputed Yuzu-Asaph who was a progeny of Moses, as his ambassador. After having established friendly relations with the Sultan, the Egyptian ambassador went back to his country accompanied by Syed Naseeruddin Bahaiqi. Then both of them went to

the Sharief of Makkah and obtained some sacred scriptures in Kufic script. Both of them spent their lives in this land.

The Shia Muslims believe that Yuzu-Asaph is a descendant of Hazrat Imam Jafar-i-Sadiq. However, in an Arabic biography, it is written that the prince came from Sholapat (Sri Lanka) to Kashmir as a traveller, died after some time, and is buried in Anzmar, Khanyar, Srinagar Kashmir. It is also said that during the reign of Raja Gopananda, sweet smell used to come from one of the holes of the sarcophagus. A lady, who desecrated the tomb, became mad. Others believe that it is tomb of a great prophet who is no other than Hazrat Issa, the Spirit of God.

و من بعد اسلام بود نزد سلطان زمین العابدین بطریق رسالت مامور ساخت
چون سفیر مذکور دارد کشمیر شد یا سلطان مراسم تعظیم و تکریم که پیشین
آورده یا زلیس رعیت یافت بعد چندگاه بمراقتت سید نصیر الدین
بیعتی که از جانب سلطان نزد شریف مکه بطور رسالت و کرامت رفته
یا آمده و از جانب شریف مکه بطور رسالت کاهن خدای مملو از پیشه
نصایح بود و در میان نامه سوره واقعه بخط کوفی - غوث بود که مطابق
محتوای همین سوره عمل باید کرد - پس یوز آسپ بمراقتت و مراقتت
سید موصوف عمر خود را درین دیار بسربرد فقط و از مرقد شریف
ادایا نئے نوشت کذا فی تاریخ حسن - ذابلی شیع اعتقاد میارند
که یوز آسپ از اسحاق حضرت امام جعفر صادق است رضی الله عنه
موجب آن در مقبره مذکور آمده و رفته میارند و در کتاب سوانح
عربی که بزبان عربی است مرقوم است که یوز آسپ مذکور راجع زاده
بود ساکن مقام شولاپت از وطن مالوم خود سیرکنان در کشمیر رسیده
بعد توقت در آنجا انتقال نمود و در محله آثمرو مدخون شد و محله
آثمرو از محله قانیار و از مقام موصوف بل محله عیالکامه قانیار
واقعه است فقط - و نیز میگویند که در وقت راجه گوپا شد که ساکن
شهر بوده از جانب سوران دیدار مغربی زیارت گاه موصوف بخش
ناظره آید دئے براسنے زیارت آیده بچهره شیر خوار همراه او بود - او
بول گود و در سوران رسید یوز آسپ ناظره از آن وقت باز آیده - و

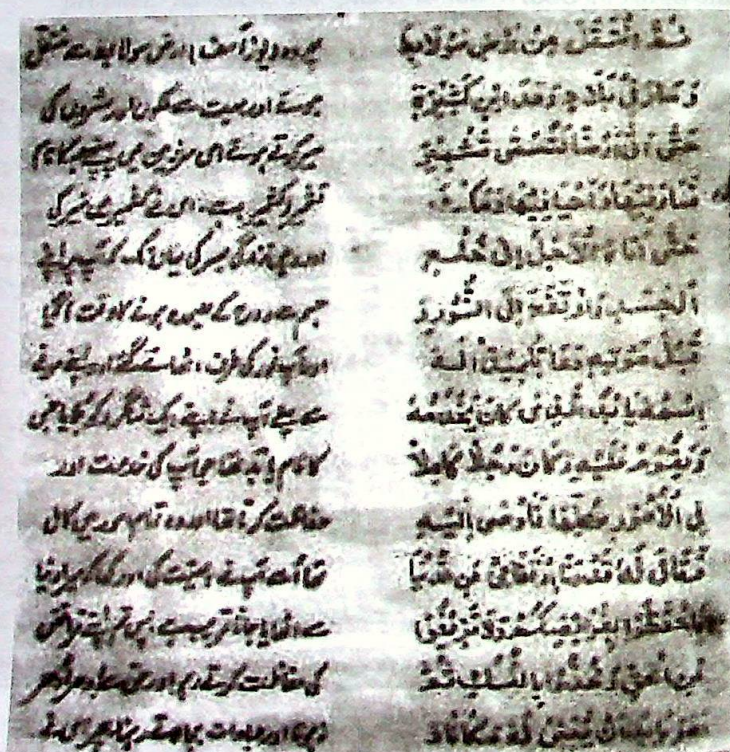
Tarikh-i-Kabir

The author of the *Tarikh-i-Kabir Kashmir* is Abu Mohammad Haji Ghulam Mohi Din, whose name is not known, gives, somewhat confusing reports about Yuzu-Asaph. At one stage he quotes Mulla Ahmad as mentioning Yuzu-Asaph as an ambassador from Egypt. At another stage he quotes an Arabic biography where it is mentioned that Yuzu-Asaph came from Sri Lanka into Kashmir. However, the author

makes a categorical statement, saying Yuzu-Asaph is no person other than Issa, the Spirit of God.³²

KAMAL-UDDIN:

This important research work in Persian was written by the great oriental writer and historian Al-Sheikh Sayed-us-Sadiq, who died at Khurassan in 912 AD. He mentions the travels of Yuzu Asaph in his famous book, *Kamal-uddin* which is also known as *Kashful Hairat* or *Ikmal-uddin*. He describes, among other things, the travels of Yuzu-Asaph in Persia, Kashmir, Sri Lanka and India.



Kamal-uddin

This work is considered by western orientalists to be of great value. It was first printed by Aga Mir Baqar in the Sayyid-us-Sanad Press in Iran in 1881 AD. It was translated into German by Professor Muller of Heidelberg University. Al Sheikh Sayed-us-Sadiq had travelled a good deal during his life time, and collected much material

for this, and his other works. In this work he mentions the first travel of the Jesus to Sholabeth or Sri Lanka, and other places. The second journey of Jesus terminating finally in Kashmir is also mentioned. His sayings and teachings are also briefly mentioned, which are similar to the sayings of the Lord as given in the Gospels. It is also mentioned that at the approach of death, Jesus sent for his disciples, particularly Thomas, and expressed his last will to him about carrying on his mission. He directed Thomas to prepare a tomb for him at the very place he would breath his last. He then stretched his legs towards the west and kept his head towards the east, and passed away.³³

NOTES

1. Richard Fre, *Heritage of Persia*, p.268. Note 31.

The followers of Jesus Christ are known by several names in different cultures. As Jesus is called Issa in Arabic, the Muslims have named the Christians *Issai*. In Persian, Jesus is known as Yusu Masih, and the Christians are named as *Masihi*. The title Christ has been changed into *Kristo* and the followers of Jesus Christ are also titled as *Kri* or *Kristanis*. In Kashmiri the Christians are called *Kri*.

2. Burk O M, *Among the Dervishes*, London, 1973, p.12
3. Matthew, 15:24; John 11:52; Matthew 10:6
4. Burk O M, *Among the Dervishes*, p.13.

When Nadir Shah was marching to the conquest of India (1737), arrived at Peshawar, the chief of the tribe of the *Yoo-soofzyes* presented him with a Bible written in Hebrew, and several articles that had been used in their ancient worship. - Ferrier, *History of the Afghans*, tr. from French by John Murray, London, 1858.

5. Mulla Nadiri, *Tarikh-i-Nadiri*, folio 69. Malik Haider Chaudora, *Tarikh-i-Kashmir*, Vol-II. Pp. 12-56; Pir Hassan shah Khuihami, *Tarikh-i-Hassan*, Vol-III, p.25. tr. From Persian into English by Professor Fida Hassnain.
6. *Bhavishya-Maha-Purana*, (Sanskrit manuscript in Sharda alphabets), Oriental Research Library, Srinagar, Kashmir; *Bhavishya-Maha-Purana*, tr. Vidyavaridi Shiv Nath Shastri, Venkateshvaria Press, Bombay, 1917; *Bhavishya-Maha-Purana*, tr. & comm. in Hindi, Oriental Research Institute, Poona, 1910. tr. By Fida Hassnain.
7. Al-Sheikh Al-Sayed-us-Sadiq, *Kamal-uddin wa Taman-un-Nimat fi Asbat-ul Ghaibat wa Kashf-ul-Hairat*.

The author compiled this work in Persian before his death in 962 AD. It was published by Aga Mir Baqar in the Syed-us-Sanad Press. Tehran, Iran in 1782 AD. Translation by Molvi At-ur-Rehman; *Jesus in Heaven on Earth* by Khawaja Nazir Ahmad, pp. 365-366; Philip Goddard, the renowned composer has prepared a PC, entitled *Golgotha to Rozabal*, on a chapter, Yuzu's passing on, in *A Search for the Historical Jesus* by Fida Hassnain, London, 1994.

8. Mulla Nadiri, *Tarikh-i-Kashmir*, manuscript in possession of Sahibzada Basharat Saleem, who says that "Mulla Nadiri's *Tarikh-i-Kashmir* is an authentic historical document with enormous and convincing details of our family. In fact this precious historical document is our family's property and has been in the private possession of my father, Sahibzada Ghulam Mohiyuddin." *The King of the Jews* by Johan Forsstrom, pp. 230-231; Photograph and translation by Khawaja Nazir Ahmad given in *Jesus in Heaven and on Earth*, p.368; Cole. H.H. Major, *Illustrations of Ancient Buildings in Kashmir*. W.H. Allen & Co. London, 1869, pp. 68-69.
Major Cole, who served as the Superintendent, Archaeological Survey of India in 1869, has published photographs of the two inscriptions, says that "the other two inscriptions are mutilated."
9. The Laukika era began on 3076 BC. (Al-Beruni, India, p.8; Stein, *Rajatarangini*, Vol-I, p.58).
The Kharoshti Script, which is derived from Aramai and Paharvi of Persia, remained in vogue in Kashmir upto 3rd century. The original inscriptions were in the Kharoshti Script, which were replaced into the ancient Persian Script by Sulaiman, the Persain minister of Raja Gopananda (49-109 AD.) (Saifuddin Pandit, *Tarikh-i-Jadool* mss. S.P.Library, Srinagar).
10. Sheikh-us-Sadiq, *Ikmal-ud-Din*, (Persian). Sayed-us-Sadiq, Sanad Press, Iran, 1881, p.359. Trans. H. Muller, Heidelberg, 1901.
11. *The Holy Bible*, Luke 12:31
12. Sheikh-us-Sadiq, *Ikmal-ud-Din*, p.309.
13. *The Holy Bible*, Matthew 3:2; Luke 1:33
14. *The Holy Bible*, John 5:24; Luke 1:79; John 5:24
15. Sheikh-us-Sadiq, *Ikmal-ud-Din*, p.359
16. *The Holy Bible*, Luke 7:49
17. *The Holy Bible*, Matthew 17:20
18. Sheikh-us-Sadiq, *Ikmal-ud-Din*, p.359
19. *The Holy Bible*, Luke 23:41
20. Bankey Behari, an article entitled *The Way to Ecstasy*, published in *Sufi Studies: East West* edited by Rushbook Williams, London, 1974, p.202.

21. *The Holy Bible*, Mark 4:1-9
22. Sheikh-us-Sadiq, *Ikmal-ud-Din*, 1901, trans. H. Muller, p.327; Fida Hassnain and Dahan Levi, *The Fifth Gospel*, Srinagar, 1988, pp. 210-211.
23. Farooq Argali, *Mujazat-i-Masih (Urdu)*, Delhi, 1987.
In this work, Jesus is called Issa, Roh Allah, or Jesus, the Spirit of God.
24. *Mujazat-i-Masih* quoted in the *Fifth Gospel* by Fida Hassnain and Dahan Levi, p.235.
25. Fida hassnain and Dahan Levi, *The Fifth Gospel*, Srinagar, 1988, p. 236. Quoted from *Mujazat-i-Masih* by Farooq Argali.
26. Farooq Argali, *Mujazat-i-Masih (Urdu)*, Delhi, p, 23.
27. Folio 69 of *Tarikh-i-Kashmir*, by Mulla Nadiri for translation by Professor Fida Hassnain, see, *A Search for the Historical Jesus*, Bath, UK, 1994, pp. 199-200.

28. Mulla Nadiri, *Tarikh-i-Kashmir*, f. 69. Persian manuscript in possession of the family of Basharat Saleem. see, Johan Forsstrom, *The King of the Jews*, East-West Books, Kapellhamnsvan, 33, 10940, Hango, Finland, 1987, p.233.

This rare manuscript was discovered by Khawaja Nazir Ahmad in 1947, who says:

'The book, when I saw it, was motheaten, and the first and the last few pages were unfortunately missing. I had the relevant folio photographed, but before I could complete my negotiations for the purchase of the manuscript, I had to leave Srinagar on account of the partition of India.'

Jesus in Heaven on Earth, 5th edition, Mumbai, 1972, p.368.

29. *Tarikh-i-Kashmir* (Persian), author unknown, p.222, p.227, p.229.

This manuscript - *Tarikh-i-Kashmir* - belonged to Jinab Ghulam Nabi Gilker, who donated it to Sadder Anjuman Ahmadiyya, Qadian, Gurdaspur, Punjab, India. India (p.46. *Qabr-i-Masih* by Mufti Mohammad Sadiq, Qadian, India, 1937). The author of this history is not mentioned.

30. Naba Shah, *Wajeez-at-Tawarikh*, p.27 (Persian) 1857 AD according to *Tarikh-i-Hassan*, it was compiled by Abdul Nabi Khanyari. (*Tarikh-i-Hassan*. Vol-I, p.377). The author is known by several names:

(a) *Abdul Nabi*

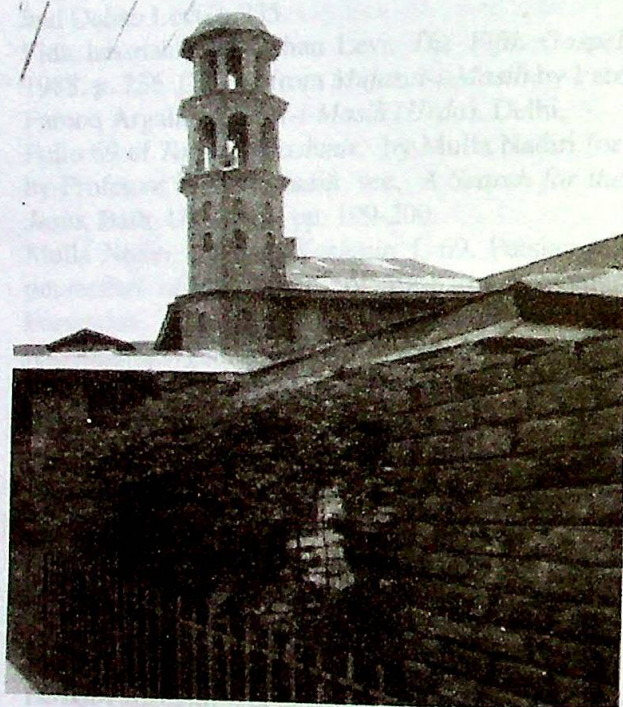
(b) *Naba Shah*(c) *Ghulam Nabi*

31. Abu Mohammad Haji Ghulam Mohi Din, *Tarikh-i-Kabir*, Kashmir, (Persian), Amritsar, 1944, p.34.
32. Mufti Mohammad Sadiq, *Qabr-i-Masih*, Qadian, 1936, quoted in pp. 48-50.
33. Al-Sheikh Al Sayed-us-Sadiq, (962 AD.), *Kamal-uddin*, Iran, 1782 AD., reprint, 1881 AD. (Khuda Baksh Library, Patna, India.)

ROZABAL

"Sepulchre of the Prophet so illuminating."

Bagh-i-Sulaiman.



Rozabal

There are many marks of Judaism to be found in the valley of Kashmir. On first seeing the Kashmiris, most of the travellers are struck with their Jewish appearance. There are scholars whose knowledge of the Kashmiris can hardly be questioned, one and all, are the opinion that most of them are from the Children of Israel. There is historical as well as archaeological evidence which points to their Semitic origin.



127. Supplications by Kashmiri Women.

The first reference to the followers of Moses living in Kashmir comes from the *Bhavishya-Maha-Purana*, which says that the entire land is full with the followers of Moses, except, the country, around the river *Sarasvati*. During ancient period of the Indian history the land between the river Indus and the river Ganges was considered to be sacred and the Valley of Kashmir was not part of the *Sarasvati* country. As such, traces of the religion propounded by Moses are recorded to be existing in Kashmir are very significant, more so, when it is found that Suta started compiling the *Bhavishya-Maha-Purana* in the year 116 AD.¹ The next historical reference about the Kashmiri Jews comes from the great historian, Al-Beruni (973-1048 AD), who writes that the Kashmiris are very particular about the defence of their borders, and do not allow any foreigners to settle in their country except a few Jewish families. They do not even allow any Hindu to settle in the valley, which they do not know personally.²

Several Kashmiri historians have expressed the view that the valley of Kashmir was made a habitat of Israelites by Solomon and due to this reason they have entitled Kashmir as the *Bagh-i-Sulaiman* or the Garden of Solomon. Some have mentioned that after being turned out

of Canaan, Moses did travel to mount Nebu in Vethpeor, Kashmir and died there, at Booth near Pisgah.

Moses is a very common name in Kashmir and some ancient monuments, especially, *Takhat-i-Sulaiman*, or the Throne of Solomon, on the Gopa hill point to the Kashmiris to have come from Israel. As regards the physical features of the Kashmiris, Keith Johnston had to declare that the natives of Kashmir are of a tall, robust frame of body, with many features, the women full formed and handsome with aquiline noses and features resembling the Jews.³



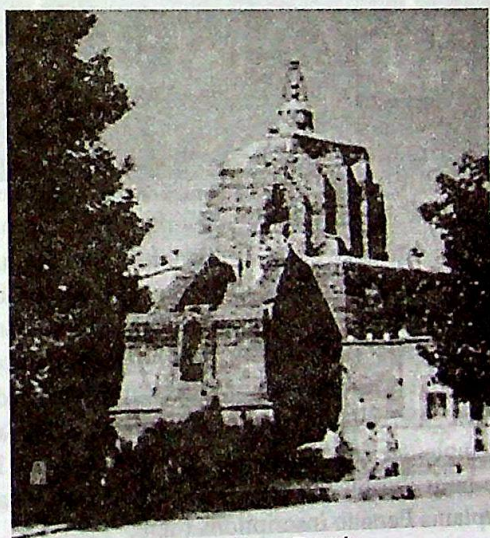
128. The Grave of Moses.

Manouchi, a physician in the service of the Mughal Emperor, Aurangzeb (1658-1707 AD.) writes in his *Memōirs*, "that there is an old tradition that those Jews, who were led captives by Shalemanesser, settled in Kashmir, and the Kashmiris are the descendants of those Jews. It is certain, though we find no remains of the Jewish religion in Kashmir, there are several race descendents from the Israelite. The air of the face and the looks of the present day Kashmiris have something of what is peculiar to the Jews, which distinguishes them from all other people."⁴

Catrou wrote in 1708 AD., that the Kashmiris are the descendants of the Jews. During ancient times, the Kashmiri Jews had close connections with the black Jews of Malabar in the South India.⁵

TAKHT-I-SULAIMAN:

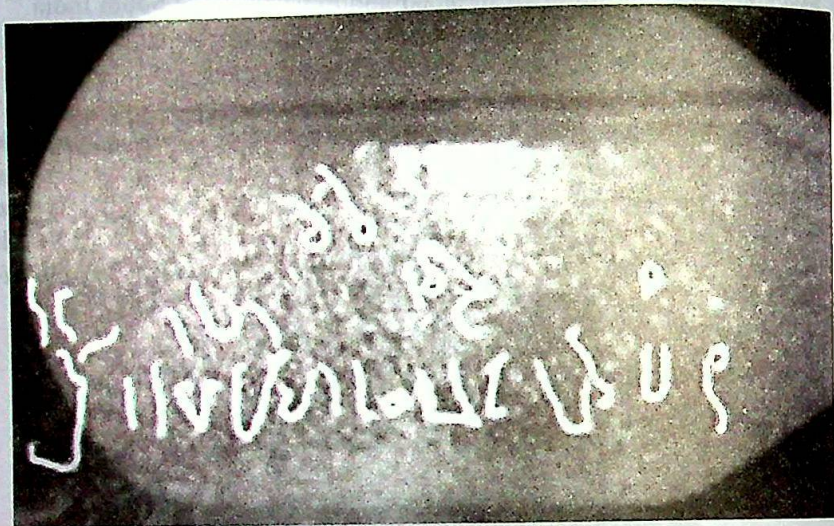
Next we would mention another old tradition among the Kashmiris, which indicates that it was Solomon, who had visited the country during ancient times. It was he, who had opened a passage of the water by cutting the mountains of Baramulla. He had also got built a small temple on a hill in Srinagar, which is still called the *Takht-i-Sulaiman* or the Throne of Solomon.⁶



Jyesht-eshwara Temple.

This temple situated on the Takht-i-Sulaiman hill has been designated by the Hindus as the Temple of Jyesht-eshwara or Jyesht the God. It is surprising to note that Jyesht seems to be connected with Jesu or Yeshu. Presently the Hindus have again changed the name of the temple by designating it as the temple of Shankaracharya- a south Indian Hindu saint. Another unique feature of this temple is its uncanny layout resembling the *sacred geometry*. Nearby, towards the north is a simple almost hidden stone room, 10' 8" square, entered through a plain, and nearly circular-headed low doorway. There are remarkably

long stone beams, by laying under one, and looking up with a flashlight, we found an ancient inscription, we guess to be of Aramaic.



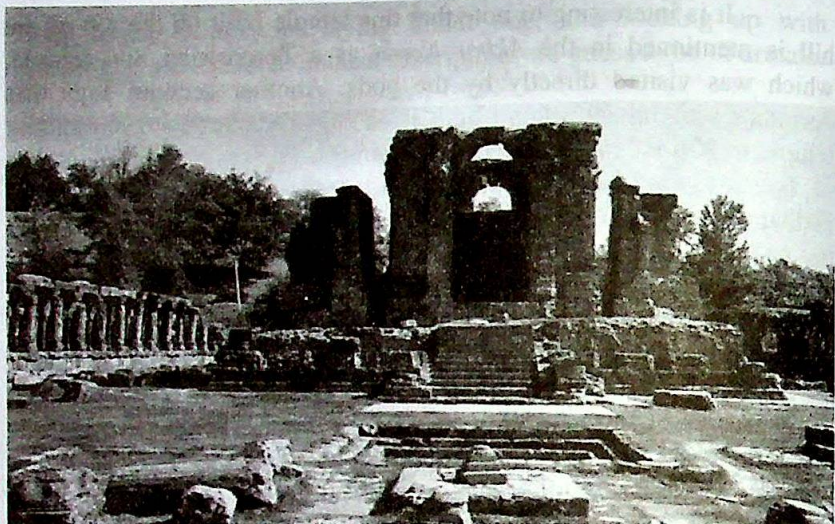
Aramaic inscription.

This site has been the cause of much disagreement among archaeologists but no scientific dating or exploration, and analysis of any kind has yet been done. *Shankaracharya* was the name of a Brahman *Guru of Kerala* (788-820) who built many *Maths*, or religious centres in India. The hill was only recently renamed after him in 1848 as the Shankaracharya hill, by the Hindu Maharaja of Kashmir. In front of the temple are the ruins of two much later Muslim structures, probably built during the reign of Sultan Zain-ul-abidin (1420-1459) which explains Persian inscriptions there.

According to the *Rajatarangini*, the ancient designation of this hill was Gopadari, or the Gopa hill. It is a clear indication that this hill may have obtained this name from Gopananda (49-109 AD.), who is said to have built a temple on the top of this hill. It seems that there are no longer any Hebrews or Christians of significance left in Kashmir to reclaim the temple, and restore it to its original faith and purpose. In a way, we must be grateful that at least it is still in use, and not totally destroyed. After a long, steep, winding drive up the hill, there are then 67 steps to climb to the top.

It is interesting to note that this temple built on the top of the hill is mentioned in the *Akbar Nama* as a Zoroastrian Sun temple, which was visited directly by the gods. Another account says that Ashoka's son, Jaluka around built it on this site over the pre-existing temple in 220 BC. According to Cunningham it was called the temple of Jyesht-eswara or Jyesh-god or god Jesus. The *Rajatarangini* by Kalhana states that Gopananda also rebuilt a shrine thought to be on the top of this hill. However, the other nearby hill that now called the Hari Parbat may have been the actual location of some of these ancient temples. Then the present temple was again repaired during Jehangir's reign, and started its period being changed over to a Hindu temple.

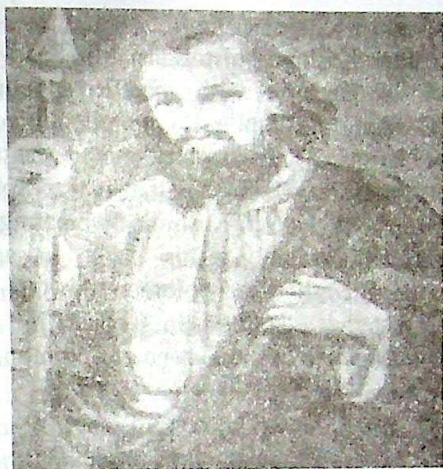
Some historical references can be found when the temple was under the auspices of the Buddhists, who especially revered it, but their presence and relationship to the site was obliterated during the reign of anti-Buddhist Shankravarmana (883-902 AD.). Numerous Hindu idols were eventually lugged up the hill and began appearing within the temple itself. These were duly noted by the Jesuit Catrou in the *History of the Mughal Empire in 1708 AD.* However, the earliest extant records indicate Solomon and his architects, Hiram Abiff, had first built the present temple on the Gopa hill about the same time as completing the Jerusalem Temple. Within the same period the building of Sun Temple at Martand is also associated with them. It was built on a site of an even more ancient temple going back to before King David, whose grandson is buried nearby. This we know because Solomon makes mention of restoring temples for them, his ancestor's God and religion.



The Sun Temple at Martand.

RESTORATION:

The restoration of the ancient temple was done by Thomas and Jesus during the reign of Gopananda (49-109 AD). We have recorded earlier that Thomas had been sold by Jesus to Habban the merchant for twenty pieces of silver. Oddly, both Thomas and Jesus appear together at Gopananda's court in about 49 A.D., where Jesus vouches for Thomas as of noble character, and talent to do the temple repairs. Jesus and Thomas together repaired the temple, and then left four pillars and several stone steps inscribed with their names, and a record of their being there. Photos still exist of these, but the actual objects have now been mutilated and destroyed. There is obviously much more about this story that needs to be looked at, as it occurred when Meghavahana was supposed to have been the King of Kashmir just before Pravarasena, yet he is never mentioned in all this.



Thomas

Nearly lost on its slopes are numerous graves, some with Kharoshti, Hebrew, Semitic, and Phoenician inscriptions. It is said that these are the graves of those masons, who were deputed by Queen Sheba's son for repairs of this temple. This sweet and simple little temple must have been very important to Jesus for he chose to be buried within the site of this temple of his ancestors.



129. Solomon and Sheba.

Unlike, other Kashmiri historians, Mir Saad-ullah Shahabadi titled his history of Kashmir with specific appellation - *Bagh-i-Sulaiman* or the Garden of Solomon. He compiled this versified history of Kashmir in 1780 AD. Thus he has invited the attention of the scholars to an old tradition which says that it was Solomon, who got drained off the Himalayan lake of Kashmir by creating an outlet in the narrow rock gorge at Baramulla. This work was accomplished by Kashapa, the head of Kash tribe. Solomon flew to Kashmir in his spacecraft, which rested at a spot on the Gopadri hill since then, it is known as *Takhat-i-Sulaiman* or the Throne of Solomon.

ROZABAL:

The tomb of Yuzu-Asaph, known as Rozabal is situated between Khanyar and Anzimar in Srinagar. This tomb is a subject of controversy and intellectual debate among scholars and researchers. The historians have expressed different opinions about this tomb. Some connect this tomb with that of Jesus, while some connects it with some other Nestorian saint. But one thing is certain that Yuzu-Asaph lies underground the sloping ridge at Khanyar, Srinagar, Kashmir.



Entrance to the Tomb.

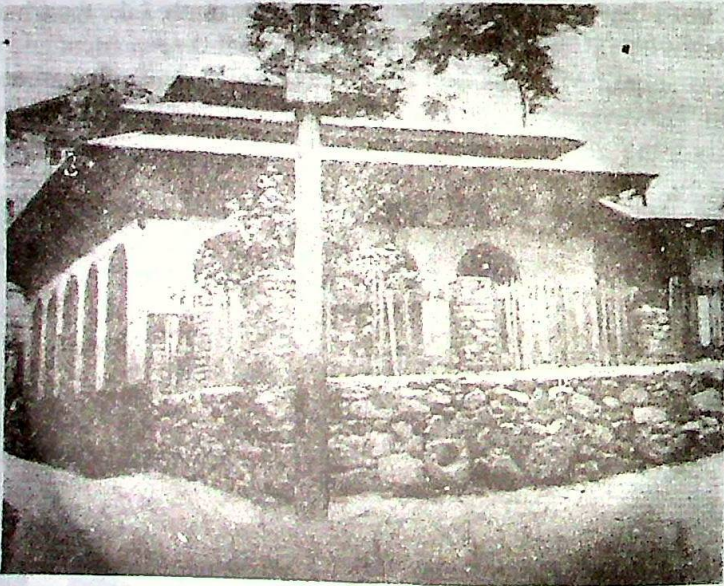
The term *Roza* as applied to this tomb indicates that it is resting place of a prophet. The tombs of saints in Kashmir are called *Ziarats* or *Asthans*. It is the tomb of Jesus/Pravarasena in Kashmir. First documentation is about circa 112 AD., stating "*this is the tomb of Jesus, visited by kings and great people on pilgrimage here from all over the world*". Kalhana also describes this as the burial place of Pravarasena. So inside we have documentation of both a crucified prophet and a crucified king known alternately as Issa/Yuzu-Asaph, and Pravarasena. In one corner remains a rock carved with the wounds on the feet of the man within. Originally painted in the Hebrew colours, blue and white; this was recently changed to green and white. The man within lies in a crypt in a cellar below, laid east to west in traditional Hebrew custom. Even into very recent times, the many artefacts associated with the tomb and which helped to identify its history, remained in place, but now have been removed. Once under Buddhist directorship, there was a court case to allocate the vast amounts of donations that once came in for support of the tomb. Like the Church of the Nativity in Jerusalem, it is now within Muslim quarters and under directorship of Muslims, who are gradually converting the entire site to Islam. However it is and always clearly was a Hebrew tomb, a private family tomb never declared either an historical site or a shrine, but the *Roza*.



Rozabal (1936).

Mir Saad-ullah Shahabadi, in his *Bagh-i-Sulaiman*, compiled in 1780 AD., describes the Tomb of Yuzu-Asaph, called Rozabal in these verses:

The pious Sayed Naseeruddin, the spiritual guide of the virtuous; his tomb is in Khanyar, in the house at Anzimar. Within is the tomb, so famous! Sepulchre of the Prophet, so illuminating! Whosoever bows before it, receives inner light, solace and contentment. Legends say that there was a prince, most accomplished, pious and great, who received the Kingdom of God. He was so faithful to the Lord. That he was raised to the status of the Prophet. Through His grace he became the guide, to the people of the Valley (of Kashmir). Here lies the sepulchre of that Prophet, who is known as Yuzu-Asaph.⁷



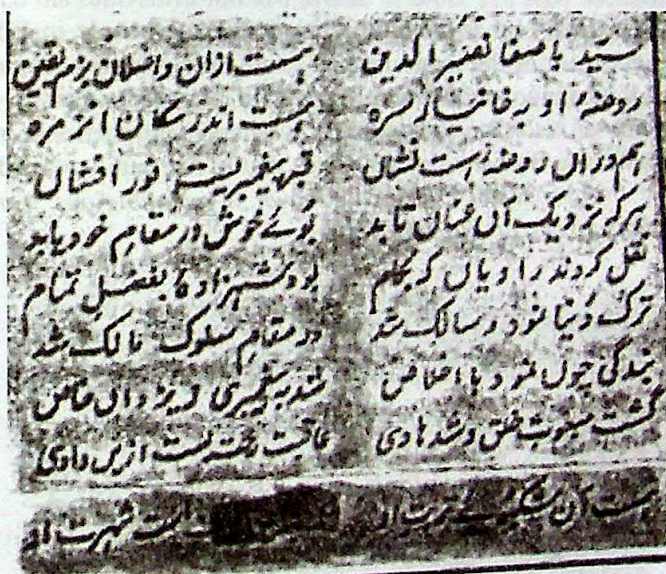
Rozabal (1947).

Another famous historian of Kashmir, Khawaja Mohammad Azam Diddamari, compiled his *Waqiat-i-Kashmir* in 1744 AD. In it he gives the account of the tomb of Yuzu-Asaph in these words:

The grave next to that of Sayed Naseeruddin is generally known as that of a Prophet, who was sent by God to the

people of Kashmir, and the place is known as the shrine of the Prophet. I have seen in the books on history that he was a prince who came to Kashmir from a distant land. He was perfect in piety, righteousness and devotion. Thus he was raised as a Prophet by God. He engaged himself in preaching to the people. After his death he was laid to rest in the Mohalla Anzimar and his name recorded in the above book was the prophet Yuzu Asaph.

Anzimar is adjacent to Khanyar. Many enlightened person, specially, my Master, Mulla Inayat Ullah Shawl used to say that at the time of pilgrimage, the blessings of prophethood are witnessed.⁸



Waqiat-i-Kashmir 1744.

CONTROVERSY:

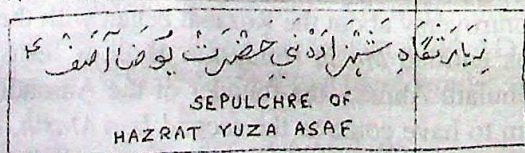
The religious controversy about the Rozabal began with the publication of an Urdu book entitled *Masih Hindustan Mein* or *Jesus in India* by Hazrat Mirza Ghulam Ahmad, the founder of the Ahmadiyya sect. As he had laid claim to have come as the second *Issa Masih*, he wanted to prove that Jesus had died as any ordinary human being. One of his disciples, Hakim Noor-ud-Din, who was an employ of the Maharaja of

Kashmir, had informed him about the grave of Yuzu Asaph in Srinagar, Kashmir. As per his instructions his disciples conducted further researches and obtained the signatures of inhabitants of Srinagar, who attested to the fact that according to their tradition, this tomb, known as Rozabal, was the resting place of Hazrat Yuzu Asaph, who was a prophet. Since the followers of Hazrat Mirza Ghulam Ahmad made this an issue to prove that Jesus lay buried in this tomb, a religious controversy has arisen not only between the Muslims and the Christians, but among the Muslim sects also. Majority of the Muslims believe that Jesus whom they call Issa is alive in the heavens, and has to descend on the earth before the Doom's Day. As such, the orthodox among the Muslims are against any kind of researches to be done on Rozabal.

There is oral and written evidence of the people in Srinagar that the occupant of the tomb under discussion was Yuzu-Asaph, who came to Kashmir some 2000 years ago. The inhabitants used to call it as the tomb of *Nabi-Sahib*, because in Kashmir a prophet is known as *Nabi*. Sahibzada Basharat Saleem states that in his family records 'the name of this prophet is distinctly shown in unambiguous terms as *Shahzada Nabi Hazrat Yuza Asaf*'.

As I have clarified in my previous letter I reiterate that I am a descendent of YUZA ASAF as distinctly shown in my

family history as well as the family tree, genealogical table. And it was in this context that I told you in my last letter about a white marble slab on the outer wall of the main mausoleum with these words inscribed on it:



Statement of Sahibzada Basharat Saleem.

But now, when the tomb has become controversial, the people hesitate to use words denoting that Yuzu-Asaph was a prophet. Moreover, after the establishment of the State of Israel in Palestine, the enmity between the Muslims and the Jews has surpassed all limits. Both consider each other as born enemies rather than the *People of the Book*. Naturally, such negative thinking has affected the Kashmiri Muslims also, and they would hesitate to believe their own Muslim historians, who had written, long before the advent of the Ahmadiyyas, that a prophet is buried in the tomb at Rozabal.

However, it is historical fact that the first reference to the coming over of Jesus is given in the Sanskrit work by Sutta, who compiled his *Bhavishya-Maha-Purana*, in about 116 AD. Secondly, the Legal Decree passed by the Court of Justice in about 1766 AD., clearly mentions that the prophet Yuzu Asaph, who was sent as a prophet to the people of Kashmir is buried at Rozabal. He was a prince by descent and came here during the reign of Raja Gopanda (49-109 AD).



Decree. Court of Justice 1766.

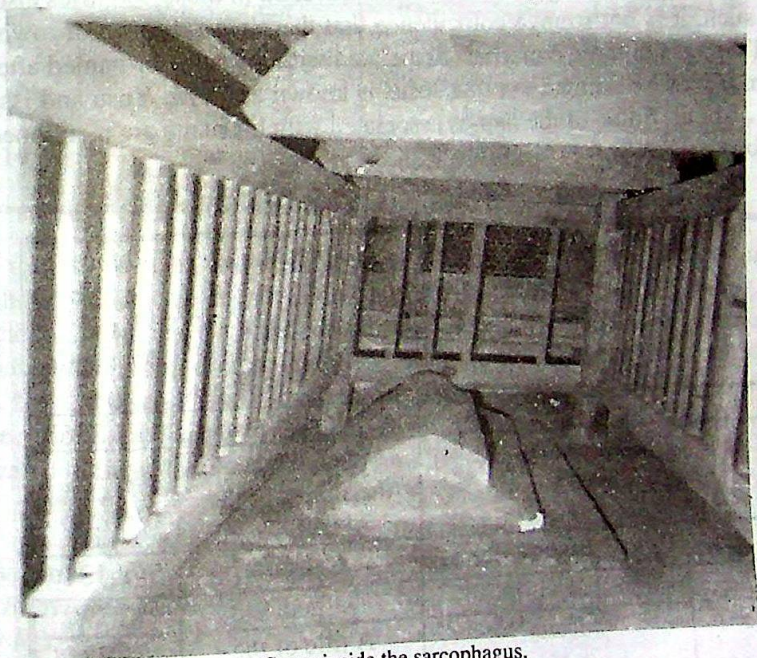
We have found that this prophet preached in parables, and used many of the same parables as Jesus used, as for instance, the Parable of the Sower.

The *Khulasa-tuf-Tawarikh*, compiled by Mirza Saif-ud-din and his brother Mirza Mohi-ud-din covers the period from earlier times to 1861 AD. For the ancient period they have depended mainly on the *Rajatarangini* of Kalhana, Suka and Srivara. From the 11th century onwards, the authors have consulted all available sources in Arabic,

Persian, Urdu and English. About the tomb of Yuzu-Asaph, the author's remark:

*It is said that a prophet, Yuzu-Asaph by name, appeared for the guidance of the people of Kashmir. He is buried in Mohalla Khanyar. During his life time, he invited people to his religion. He lived near about the reign of Raja Gopadatta, who had built a temple on the Mount Solomon.*⁹

The learned authors have rightly pointed out that the tomb of Yuzu-Asaph is in Khanyar, Srinagar, but, unfortunately, have given no name to the religion, which was preached by the prophet.



Grave inside the sarcophagus.

Another historian of Kashmir, Khawaja Amir-ud-din Pakhliwal in his *Tahqiqat-i-Amiri*, writes:

There is a tomb (in Khanyar) which is called the place of a prophet. They say that there lies a prophet who had come to Kashmir in ancient times. He had come after great tribulation

from a great distance. It is said that a prince, after undergoing a good deal of penance devotion and prayers, had become the Messenger of God to the people of Kashmir. After death he was laid to rest in Anzmarah. The name of the prophet was Yuzu-Asaph.¹⁰

JESUS IN KASHMIR:

In the previous chapters, we have discussed the life of Jesus, which would show, that he came to Kashmir in search of the lost tribes of Israel. Not only it is believed that Jesus graced this valley after he left Jerusalem, but all over Central Asia, as well as in Ladakh and Tibet, there is a strong belief that Jesus travelled in those countries also. As such, it is not strange coincidence that there exist dozen of towns and villages in these countries, associated with his name or named after him. It may be pointed out that Jesus is known as Yuzu, Yusu and Issa in Kashmir. Some of the names associated with his name are mentioned below:

	Place	Explanation	Reference from the Rajataran gini.
1.	Esa	A mythical planet	viii. 1567
2.	Isabar	A sacred site on the shores of the Dal Lake	
3.	Isavara	A shrine	vi. 134
4.	Ishavara	god	
5.	Isana	A title of the Hindu god	i. 38
6.	Isana	Guru of Samdhimati	ii. 82
7.	Isana	Temple in honour of	ii. 134

8.	Isanadevi	Queen of Jalanka	i. 122
9.	Yasukara	Elected king	v. 473
10.	Yasaskara	Son of Raja Jayasimha	viii
11.	Yasaskarasvamim	Temple of Yāsa	vi. 140
12.	Yaso-raja	Soldier	vii. 1313
13.	Yaso-raja	Governor	viii. 534
14.	Yaso-raja	Son of Bhojaka	viii. 1512
15.	Yaso-varmana	King of Kashmir	iv. 134
16.	Yaso-vati	Queen of Kashmir	i. 70
17.	Yus-maiden	The ground of Yusu	
18.	Yus-marg	The garden of Yusu	
19.	Yus-nag	The spring of Yusu	

All the above sites are visited by the locals as well as tourists in Kashmir. It may be mentioned that Jesus is called Yusu in Hebrew. Ancient Chronicles of Kashmir tell us that nearly 2000 years ago, a famous saint Isana used to live here, who would resurrect the dead to life. Now, this saint Isana saved the prince of the Aryas from cross and gave him life. This is the same story of crucifixion of the Bible repeated in the ancient history of Kashmir.

It is a strange coincidence that Jesus met the Kashmiri raja some time before 78 AD. Their conversation has been reproduced in the *Bhavishya-Maha-Purana*, an ancient Sanskrit manuscript written in 115 AD.¹¹

It may look strange that Jesus proclaimed his prophethood in Kashmir, and died here. His tomb with a stone engraved with his feet impression is also lying at Khanyar in Srinagar, Kashmir. His crucifixion is also recorded in the *Rajatarangini*, the world famous history of Kashmir in Sanskrit, compiled by Kalhana in 1148 AD.

CRUCIFIXION IN KASHMIR:

The *Rajatarangini* which is the oldest historical record of Kashmir, contains an extraordinary event of crucifixion and resurrection of Arya Raja, the White Prince, who is usually associated with Samdhimati, and sometimes with Pravarasena, the Raja of Kashmir. The title Samdhimati stands for a member of the council, which chose kings. After this explanation we will quote excerpts from the *Rajatarangini* of this extraordinary event.¹²

This king had an adviser called Samdhimati; the greatest of sages, who was distinguished by his wonderful life and devotion to Shiva. The wicked raised the king's hatred against that trusted advisor, by telling him, Beware of this person of wonders. Full of wrath, the king banished him, and reduced him, to life long poverty. There spread a mysterious report, from house to house, which declared, to Samdhimati belong the kingdom. Troubled by apprehensions, the king threw Samdhimati in prison. There he pined with his legs tormented by cruel fetters.

The above quoted verses reveal that Samdhimati was one of the greatest of sages, who was distinguished by his wonderful life and devotion to God. The wicked raised the king's hatred against him. There spread a mysterious report among the people:

The kingdom will belong to Samdhimati.

Accordingly, the king got troubled by apprehensions, and ordered chaining of the saint, whose legs tormented by cruel fetters.

Then the king ordered: Samdhimati be put on the stakes; at night, by savage executioners. When the new reached Isana, the heart of this self-controlled person, broke away from control. He proceeded to the place of execution to perform funeral rites for this suffering man. He found him, reduced to skeleton; at which the wolves tore away, his flesh; held fast by the bones, fixed under the foot, of the stake.

In the above mentioned narration of events, the mention about the great self-controlled person Isana and his coming to the site of the execution to perform funeral rites is worth notice. It reminds us that Joseph of Arimathea had also reached the site of the crucifixion to arrange funeral rites of Jesus.

RESURRECTION:

The story of the resurrection of Samdhimati from death is connected with Isana, who lived at Ishbar situated on the north-east shore of the Dal Lake in Srinagar. Ishbar is a place of pilgrimage, on account of the sacred spring now named as *Guptaganga*. During ancient times, a Buddhist *Vihara* existed at the site, which was called *Isha-Vihara*.

When Isana learnt that the king had put his chief disciple, Samdhimati on the stake, his heart fell much grief. He hurried to the site, and found the body of Samdhimati reduced to a skeleton. Isana wept over the sad plight of his disciples, and carried away the skeleton for the funeral rites. During this act he read a verse inscribed on the forehead of Samdhimati to this effect:

*Life of poverty, ten year's imprisonment, death on the stakes,
and still thereafter a throne.*

Isana stayed at that very place to see the fulfilment of the prediction, and watched the skeleton. In the middle of the night, while he was awake, he smelt a heavenly perfume of incense.

*He saw the Yoginis enveloped by a halo of light, the skeleton in the midst being fitted up with all its limbs. Resembling a person just rose from sleep; Samdhimati was covered by these Yoginis with heavenly ointments, and then caressed to their full enjoyment. Then Samdhimati, who wore a magnificent dress, and a wreath, and heavenly ornaments, recovered the memory of his past. He reverently greeted Isana and embraced him. The Yoginis fled from the site, assuring Samdhimati that he would be the new king under the name of Aryaraja.*¹³

The citizens, having learnt about the resurrection of Samdhimati came to the spot. They at first doubted the identity of Samdhimati, but his speech dispelled their doubts. At the bidding of his Guru, Samdhimati agreed to rule the country. Scented with camphor and incense, he was delight, when touched by the arms of hermits which bore a holy fragrance from the touch of the forest flowers.

This extra ordinary event of putting a person on the stake, and then his resurrection similar to that of Jesus, the only instance recorded in the ancient history of Kashmir merits serious consideration. When Jesus was put on the cross, Joseph of Arimathea, Nicodemus, and the other women bring ointments and incense to the place of crucifixion. In case of Samdhimati, the *Yoginis* bring ointments and incense, and cover the body. Now, in case of Jesus, his body is carried for funeral to the sepulchre by Joseph of Arimathea. In case of Samdhimati, his body is carried away by Isana for proper funeral. After resurrection, when Jesus appears to his disciples, they feel doubtful about his resurrection. He tells them to touch his hands and his body so as to dispel their doubts. The same doubt occurs in case of Samdhimati, when people doubt his identity.

A COINCIDENCE:

It is also a strange coincidence that the period of Samdhimati and Jesus is also almost identical. Further, both the personalities have strong resemblances with the result that this event has become a mystery. It is also a strange coincidence that Jesus is called as Issa in the east. It is possible that Isana of Kashmir, who is spoken of as great saint may be no other personality then Jesus. It is also possible that his disciples may have been crucified in Kashmir and may have obtained resurrection at the hands of Yuzu-Asaph.

The other alternative would be to presume that Isana, Issa, Samdhimati and Aryaraja may be the same person, and Kalhana, the historian may be confused, while recording the crucifixion of this historical personality. This saint lived at Ishbar, meaning the place of Isana, which is still held in reverence by a section of the people of Kashmir. This fact has been mentioned in various historical works of Kashmir.

THE KINGSHIP:

According to the *Rajatarangini*, Samdhimati, the Prince of the Aryas was put on the stake because a mysterious report from house to house declared that the kingdom belongs to Samdhimati. Hence, the issue seems to the line of kingship in Kashmir. Samdhimati belonged to the tribe of Yudhithristra, and by being of Judah; he was the rightful claimant to the throne. The title *Samdhimati* or *Samdhimati* or *Sandiman* or *Sandhishvara* or *Sariputras* or *Sanhedrin* or *Saundranandas* has the same meaning that of being a chief minister. In the Hebrew law, they were the governing body that chose kings, the council of twelve as required by the *Qumran Manual of Discipline*. These were first established as laws of governance by Moses, but were abolished in 70 AD by the Romans. There were twelve members, one from each tribe of Israel, until they split among themselves; some were then governed by two tribes, others by the remaining ten tribes. These kings were elected, and ruled for a period of time, usually 20 to 25 years, and then new kings were elected. All kings were chosen from among the princes of the line of King David, as Joseph and Jesus were. Jesus and his near ones would have been among the very last kings to be chosen by the Sanhedrin before the Romans abolished this Hebrew law.

A deep study of the history of Kashmir reveals that the same Hebrew practice was followed here also, and we find many kings and queens being selected to rule over the country. We will deal with this topic later. In Kashmir David is called *Davood* and a Jew is known as *Yahood*.

In Kashmir, the kings were chosen from the line of Yudhithristra. This title means from the tribe of Judah or Hebrew or the Jew meaning same as King David. It was common for these young princes to serve as ministers, where they had a chance to prove themselves and gain skills while hoping to be elected. Sandiman also means 'one who joins or merges', as in council meetings. Jesus' father Joseph was a member of the '*Sanhedrin*' at the same time '*Samdhimati*' was known to be serving in Kashmir connected with the court of King Jayendra, and are probably one and the same person. The jealous king Jayendra tried to have this chief minister killed and took all his wealth.

The method of killing him is the crucifixion story, perhaps mistakenly applied to the father Joseph, instead of his son Jesus.

Francis Younghusband, who was the British Political Agent in Kashmir in 1889, writes:

*There resided in Kashmir some 1900 years ago a saint of the name of Yuzu-Asaph, who preached in parables and used many of the same parables as Christ uses, as, for instance, the parable of the sower. His tomb is in Srinagar, and the theory is that Yuzu-Asaph and Jesus is one and the same person. When the people are in appearance of such a decided Jewish cast, it is curious that such a theory should exist.*¹⁴

It is reported in an Arabic history of Kashmir, that Jesus, who stayed in Kashmir for about 65 years, along with his ten disciples, had become aged and infirm. When he first reached the valley, he would remain somewhat sad. His hand and feet were swollen and he suffered much due to the pain in his wounds. As time passed, the swelling subsided and the wounds got healed. He would heal the sick and the afflicted. He also baptised his ten disciples.¹⁵

DEMISE:

Like his advent in this world, the passing away of Jesus is also shrouded in mystery. While the Gospels make him leave this world, at the age of thirty, the oriental writers have assigned to him a long age extending from 115 years to 120 years.¹⁶

Sheikh-us-Sadiq gives the following account about the demise of Yuzu-Asaph in Kashmir:

At the approach of death, he sent for his disciples, Babad. He used to serve him and protect him during his old age. He was perfect in all matters. Yuzu-Asaph made a will, saying: As such, you should safeguard your duties and never deviate from the righteousness, and absorb yourself in prayers. He then gave directions about preparation of sepulchre for him, at the very place where he breathed his last. He then stretched his

legs towards the west, and kept his head towards the east. He then turned his face towards the east, and breathed his last. ¹⁷

الجسد وان تقعر الى السور
قبلاً متوجہ بعماء بلیمینا انہ
اسمہ یا مبد الیقینی کان یخدا
و یقوم علیہ و کان رجلاً کامل
فی الامور علیہا ناضی الیہ
تعالی کہ قد بنا ارتقای فی الدنیا
ناحفظوا بقرانہ کف و لا یزنیوا
فی الخلق و هذا بالاسلوب ثم
انور یا مبد ان یبنی کہ مکانا

جسم سے دریا کے صیورہ ہرے لاوت آیا
اور آپ نے رک کر ان اٹھائے گئے اور اپنے سر
سے پئے آپ نے اپنے ایک ہاتھ کو رکھا یا جس
کا نام یا مبد تھا جو آپ کی خدمت اور
حفاظت کرتا تھا اور وہ تمام امور میں کامل
تھا اسے آپ نے وحییت کی اور کہا کہ دنیا
سے اٹھایا جائے تریب ہے پس تم اپنے راقص
کی حفاظت کرتے ہو اور حق سے بھاڑا کھر
فرمایا اور مرادات بکاہتے رہنا ہر اس نے

نسطا سورجانیہ و صیاء رأسہ
إلى الغرب و وجهه إلى الشرق
ثم غشی ثوبه
(دکال الدین ص ۲۵۹)

یابہ کو تم دیا کہ وہ اسی کا مقبرہ بنائے
اس نے اپنے دونوں پیر چھیل دیئے اور اپنے
سر کو مغرب کی طرف کیا اور اپنے منہ کو مشرق کی
طرف اور دھت پانی اس پر لٹکا دھت ہو

Kamal-uddin

His burial ceremony was performed by Babad in the Jewish style. Who was this Babad, who was summoned by Yuzu-Asaph before his demise?

The Qisa Shazada Yuzasaph wo Hakim Balauhur, has provided the following information about the demise of Yuzu Asaph:

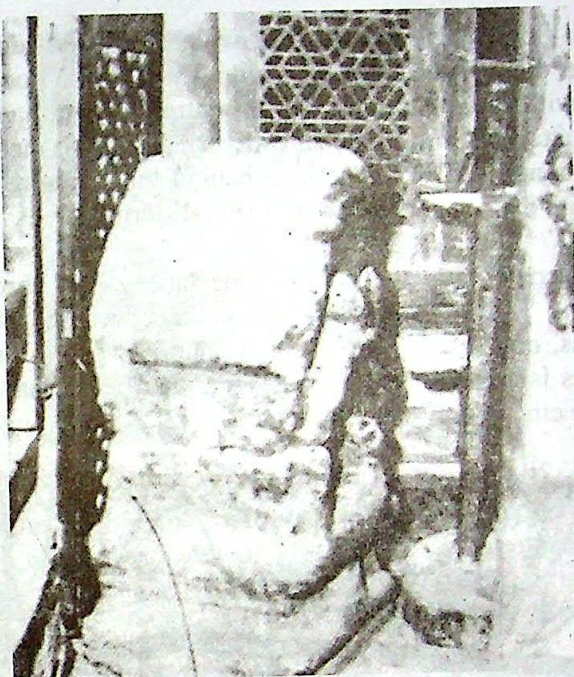
"Departing from that town, he visited several other towns preaching to the people. At last he reached the capital city of Kashmir. Having settled there, he called all people towards the Kingdom of God. He stayed there in Kashmir till the last day of his life. At the moment of his death he called one of his disciples, who was known among the people by the name of Yabid. This disciple had served his master with much devotion and had obtained a high status in the spiritual succession.

At the moment Yuzu Asaph made this will; 'Now at this last moment my spirit is ready to fly towards the Holy One. It is necessary for all of you to follow the commandments of God. None should go towards the untruth leaving the truth. All of you should adhere to the prayers and hold fast to the truth.'

After saying this, he breathed his last.¹⁸

According to above source the name of the disciple who performed the burial rites of Yuzu-Asaph, was Yabid, who had served him for a many years with much devotion.

Yuzu-Asaph passed away in the year 91 AD. It was a great mourning day for the Kashmiris of that period. According to Jewish custom, the body of the dead had to remain on the shelf, and after decomposition, the bones would be stored in a wooden or stone chest. No information is available on the issue, except that the sacred body of Yuzu-Asaph was laid in the sepulchre, according to the Jewish style. In order to settle the controversy, once for all, it is necessary to open the ground floor of the present tomb and find out the sacred relic, which might be in wooden, stone or earthen casket. The site of the present tomb of Yuzu-Asaph is at the base of a raised strip of land in a slopping position. May be the body of Yuzu-Asaph was laid in a sepulchre that was hewn in this rising ground. After this, square blocks of stones were brought to cover the three slopping sides, leaving the raised earth as it was. The entrance on the ground floor to the stone chamber was made of carved stones with a small niche, for keeping of an oil lamp, for those who could go in. Then a huge boulder was placed at the starting step of the underground chamber.



The boulder inside the sarcophagus.

This stone wall as well as the entrance to the sepulchre has now been covered with earth. However, its photograph taken in 1947 AD is self explanatory. It shows that the sepulchre was constructed after the Jewish style and reminds one of the doors of the sepulchre mentioned in the *New Testament*.

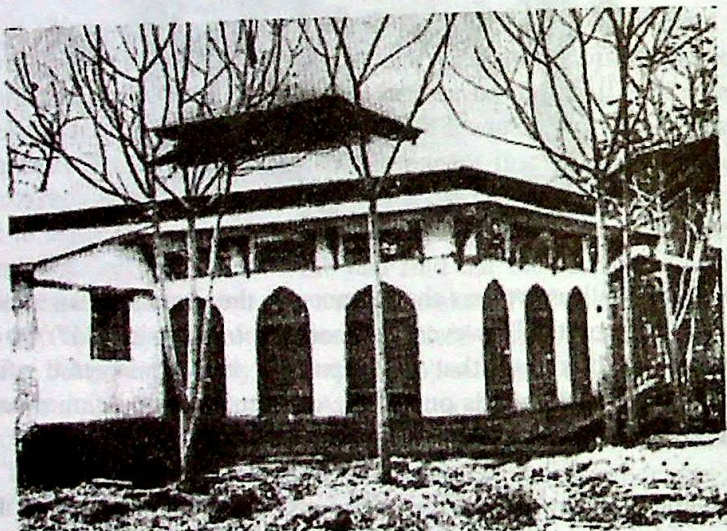
It became a place of pilgrimage for all, whether rich or poor. People came with offerings at the tomb and led prayers there. Thomas, who had, always devoted his life to the services of the Lord, felt very much bereaved, and left for Malabar to preach among the lost tribes there. Thomas preached among the people of South India and established seven churches there. He suffered martyrdom at Mealapore in Madras and is buried there. His disciples call themselves the Christians of St. Thomas.¹⁹

THE TOMB:

The tomb known as the Rozabal is a rectangular building made of bricks and mortar. This semi-modern structure can be entered

on the first floor by a small portico, which has been added to it. One has to enter this portico from the south. The wooden door is profusely decorated with carved designs. On this entrance door, hangs the sacred metal disc attached with iron chains. Every pilgrim to the tomb touches these chains and the disc. The idea behind this hanging metallic disc attached with iron chains is to ward off evil spirits.

After entering the portico, one has to pass through another door leading to the main hall. Inside, one sees the outer wooden sarcophagus, done in typical Kashmiri lattice work. This rectangular sarcophagus is surrounded by a gallery around it, so that the devotees could make circumambulation around it.



Rozabal (1956).

On the floor in the north-east corner of this wooden sarcophagus, there is a small ventilator, wherefrom one can see a stone block used as a base for candles. In fact, on this sacred stone are carved the foot prints of Jesus done by some unknown sculpture during ancient times. The feet bear crucifixion marks and swollen wounds of the person, whom the artist saw and observed.



A wooden cross (1975).

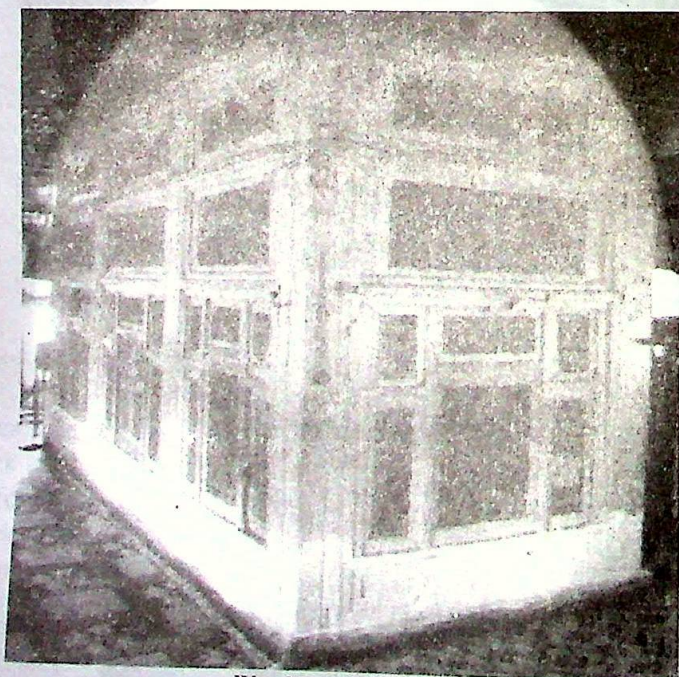
On the floor in the south of this wooden sarcophagus, there is stone slab on which a wooden crucifix was kept. In the main hall of the tomb, one can observe the following artefacts and antiquities:

1. Outer wooden sarcophagus.
2. Inner wooden sepulchre.
3. Two artificial grave stones.
4. One stone slab with carved foot prints.
5. One rectangular stone slab or a grave stone.
6. One wooden cross.
7. One wooden incense stand.²⁰



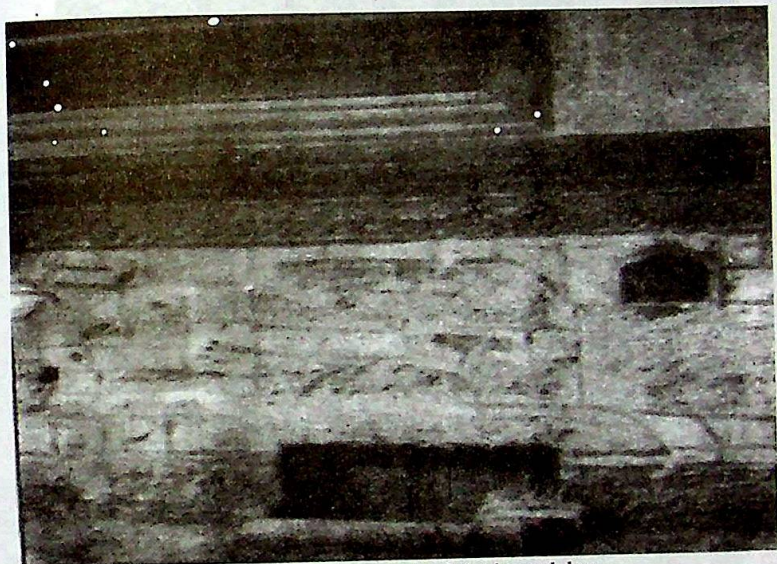
Wooden incense stand (1975).

The entrance to the Tomb is from the South and the wooden door is elaborately carved. Strongly enough it depicts crosses. The ceiling consists of thin pieces of wood worked into geometrical patterns known as *Khatumband* style of Kashmiri architecture. The above description pertains to the first floor because the ground floor, which consisted of solid stone walls, had submerged under earth. The surface is decorated with glazed tiles, in vogue before 1526 AD. The windows are filled with elaborate wooden tapestry work, formed by joining together little pieces of wood in a geometrical pattern. The walls are constructed of bricks and mortar on the decorated wooden pieces projecting externally. The present brick, mortar and wooden structure has been raised in about the 16th century. The tomb was built in a Jewish style of a sepulchre, with rooms underground, having a side door. The shrine is quite distinct from the Muslim shrines, which have the Buddhist style of conic domes. From the description, it is clear that the pilgrims can approach the artificial graves and sarcophagus existing on the first floor of the building.



Wooden sarcophagus.

They are not aware of the fact that the real sepulchre is in the ground floor, which is now covered with earth. Only the upper portion of the stone walling, partly plastered with cement is visible. The cella which was an ancient structure made of stone blocks decorated externally, had an access door, which is blocked now, by the earth on which a road has been laid. The original hollow sepulchre is at present under the ground.



The ancient entrance to original sepulchre.

We can visualise that there existed a huge earth mound or a plateau at the site. During ancient times, the people lived in caves dug out in these plateaus, which were called *Udars*. The saints and *Rishis* of Kashmir used to live in these caves, and engage themselves in meditation. Yuzu-Asaph, like the other saints of Kashmir might have stayed in this cave. It is reported that before his death, he had wished to be buried at that very place. After his demise the three sides were enclosed by stone walls with the entrance towards the west. This entrance is blocked with earth now.²¹



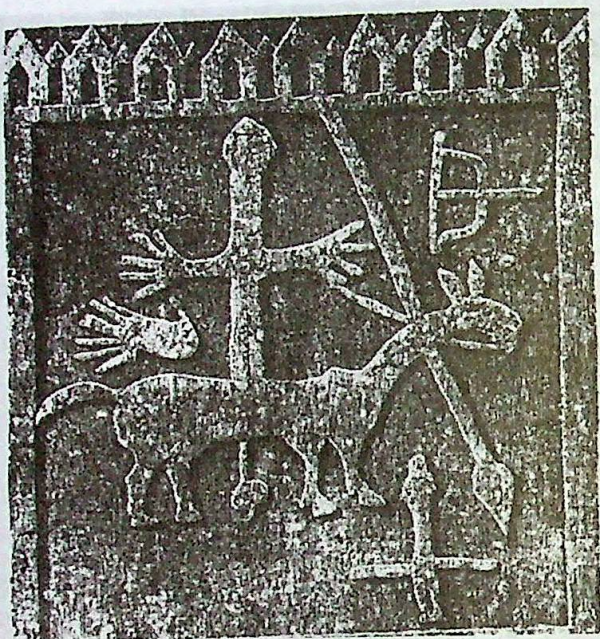
Silken covering over the coffin.

TOMBS AND RELICS:

Archaeological excavations have revealed the existence of many Christian tombs and relics in the north-west of Indian sub-continent. Such relics have been found in Ladakh, Afghanistan and Central Asian regions. In Ladakh, at Tangste, there exist many stone boulders with Aramaic inscriptions with Georgian crosses. On some of these stones, the word *Yuzu* is engraved or inscribed.

130. Christian tomb slab (1st century)

In northern India, crosses and tablets have been found during archaeological excavations, at many places. Some remains of the Christian tombs of the first century have also been located. It is amazing that early first century Christian tombs and graves have been located all along the Makran coast from Harmozia to Karachi. These tombs and graves are decorated with slabs bearing the Christian symbols.

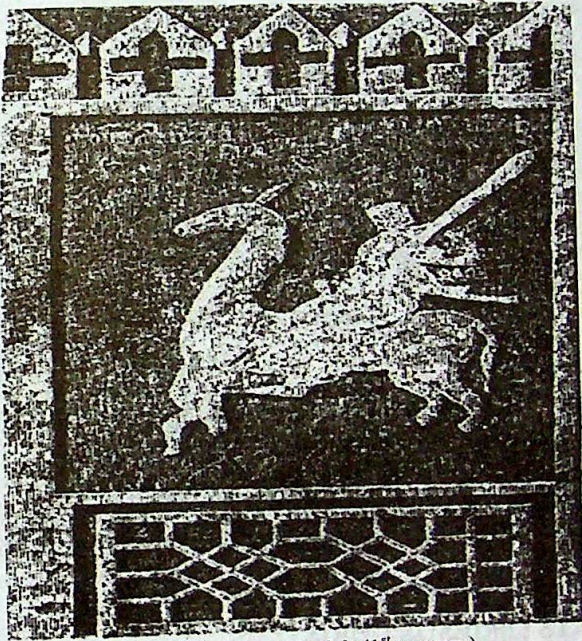
131. Christian tomb slab (1st century)

Besides Baluchistan, such Christian graves and relics have also been located in Kullu, Kangra, Mandi and other Himalayan tracts. Similar tombs have been noticed in Kalat and Chitral also. The description of such tombs given by the Archaeological Survey of India is summarised as under:

Hindan is situated on the right bank of the river Hab, near Las Bela in Sindh, Pakistan. At this sight is an extensive cemetery, containing nearly one hundred sepulchres, ornamented with yellowish sandstone slabs.

Constructed with layers of carved slabs, these tombs give the general appearance of slender pyramids. A peculiar feature of the ornamentation is that the top slabs of some of these tombs carry the crude representation of the cross. In some cases, the design shows a human figure with widely outstretched arms, mounted on an ass, with representation of a crucifix.

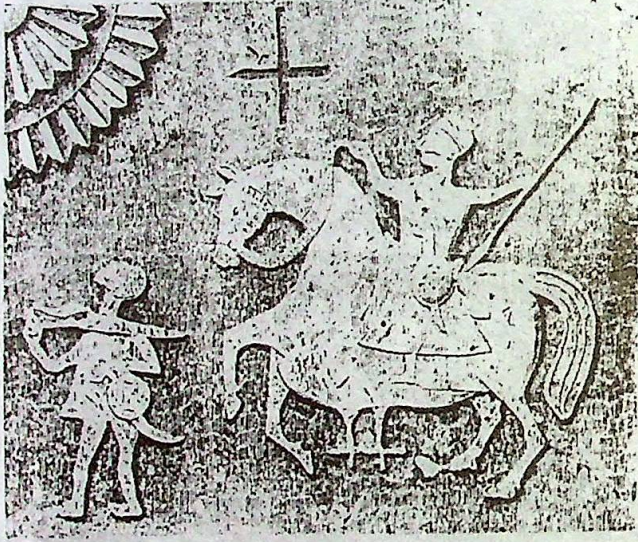
Some slabs show a knight-in-arms, riding on a horse but there is a Latin cross cut out above the head of the horse. Another slab shows a small cross on the face of the horseman. Another un-Islamic feature of these sepulchres is the peculiar form of their burial, which is Syrian, as well as Roman.²²



132. Christian tomb slab (1st century).

The tombs may be divided into two categories; the sepulchres of the early Christians and the tombs of the later Muslims. But the representation of the cross on these tombs proves that these graves are of the Christian community. Horses, spears and swords symbolise travel and fighting with the enemies. Some of the tombs with Arabic inscription prove that this community may have adopted Islam at a later stage. The symbol of lotus on some slabs would indicate of Buddhist lineage or a Hindu custom. However, the most important feature of these sepulchres is their Syrian and Roman form of burial, which is locally known as *Shami* and *Rumi*. This style of burial is quite unknown in India, and has not been found anywhere except at the above mentioned sites. This would show that the sepulchres belong to early Syrian or Roman Christians, who migrated towards the east in search of Jesus Christ. Similarly, some graves have been located in

Kashmir, laid in east-west direction, which proves of their Jewish origin. Some of the graves depict crucified persons with stretched hands. Some depict palms with wound marks, while others show spears being pierced in sides. There are persons on asses and horses but all of them carry flags showing a cross.



133. A Christian Noble (1st century).

FOOT PRINTS OF JESUS CHRIST:

In 1975 Professor Hassnain found a stone slab, in the north eastern corner of the inner sarcophagus, on which are carved foot prints, bearing crucifixion wound marks. These foot prints are unique, because the carver has illustrated the crucifixion wound in the relief. The positions of the wounds indicate that the left foot had been nailed over the right foot, a fact, which was confirmed with the analysis of the blood marks in the Turin Shroud.²³



Foot-prints with wound marks.

The stone slab, with inscribed foot prints existing in the corner of the inner sarcophagus was examined by Kurt Berna and his report is given as under:

In this case, it is very interesting to find the nail-wound reproduction of the left foot near the toe. But the nail-wound reproduction of the right foot is full, at the place, where it should be according to the classical view. It could be explained in this way that the man, has been crucified with the left foot on the right foot and only one nail was struck through both the feet.

Secondly, the examination of the foot-prints reveals that these are not the real foot-prints of the man, but the stone carver, knew the facts of crucifixion. As such, he wanted to give prominence to the fact of piercing of feet, through nail, by distinguished marks. He knew that the man had been put on the cross and his feet had been pierced, which bore nail marks. Accordingly, he carved the soles of the feet with these distinguishing signs.

Thirdly, it is a fact that when these feet impressions are compared with the Holy Shroud of Jesus Christ at Turin, we find that there also the crucifixion was done with left foot over the right foot and then the nail was struck. After minute examinations of the Shroud, it transpires that the left knee was stiffer and bowed like the right leg.

*Finally, the indication is that the man in the Holy Shroud at Turin and the man buried in the Tomb at Srinagar are just the same.*²⁴

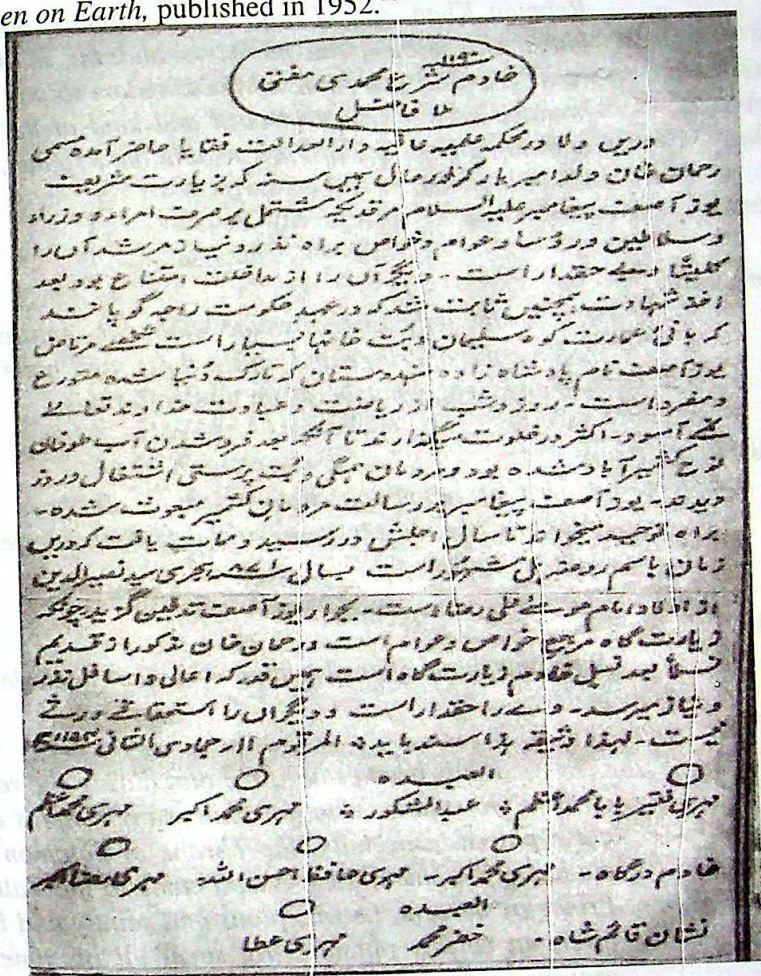
A German scholar, who had come to critically examine these foot impressions on the stone preserved in the Tomb of Yuzu Asaph, was of the opinion that the depression shown in the soles of the feet had a special significance. During his travels, Jesus would have put pads under his sole so as to avoid irritation to his swollen wounds. In the Arabic work, mentioned above, the author makes special mention of the swollen wounds on hands and feet, which got healed in Kashmir, after several years. However, due to bodily protuberance and weight on feet, he would use pads below the feet.

This is quite clearly noticed on the feet impressions, carved on the stone, kept in the sepulchre of Yuzu-Asaph at Rozabal. This extraordinary depiction of raised soles show that the carver of these feet impressions of Jesus was genius and his carving of the feet-wounds was real. He had seen the swollen wounds which had deformed feet, one foot a little different from the other. Secondly, in one foot there is a little cavity or hole which shows that only one nail was struck on both feet placed over one another.²⁵

DECREE 1194 AH:

The Decree granted to the keeper of the Tomb, dated 1194 AH. / 1766 AD. by the Grand Mufti of Kashmir declares that the tomb has two graves; one of Yuzu-Asaph sent as Prophet to the people of Kashmir during the reign of King Gopadatta and the other is of descendants from the family of the Prophet of Islam. This Decree was brought to the notice of Khawaja Nazir Ahmad in 1947 by Saifuddin Mir, a descendant of the original care-taker of the Tomb. The above

scholar has given a photograph of the Decree in his work, *Jesus in Heaven on Earth*, published in 1952.²⁶



The translation of the Decree is given below:

THE SEAL OF THE JUSTICE OF ISLAM
MULLA FAZIL
1194 AH.

In this High court of Justice, in the Department of Learning
and Piety of the Kingdom.

Present:

Rehman Khan, son of Amir Khan, submits that: the kings, the nobles, the ministers and the multitude come from all directions of the kingdom to pay their homage and offerings in cash and kind at the lofty and the holy shrine of Yuzu-Asaph, the Prophet, may God bless him.

Claims That:

He is the only and absolute claimant, entitled to receive the offerings and utilize these, and none else has any right, whatsoever on these offerings.

Prays That:

A writ of injunction be granted to all those who interfere and others be restrained from interfering with his rights.

Verdict:

Now, this court after obtaining evidence concludes as under:

It has been established that during the reign of Raja Gopadatta, who got built many temples and got repaired, especially, the Throne of Solomon on the hill of Solomon, Yuzu-Asaph came to the Valley. Prince by descent, he was pious and saintly and had given up earthly pursuits. He spent all his time in prayers and meditations. The people of Kashmir, having become idolaters, after the great flood of Noah, the God Almighty, sent Yuzu-Asaph as a Prophet to the people of Kashmir. He proclaimed oneness of God till he passed away. Yuzu-Asaph was buried at Khanyar on banks of the lake and shrine is known as Rozabal.

In the year 871 AH. Syed Nasir-ud-Din, a descendent of Imam Musa-Raza was also buried besides the grave of Yuzu-Asaph.

Orders:

Since the shrine is visited by the devotees, both high and common and since the applicant Rehman Khan is the hereditary custodian of the shrine, it is ordered that he be entitled to receive the offerings, made at the shrine as before and no one lese Shall have right to such offerings. Given under our hand, 11th Jamad-ud-Sani, 1184 AH.

Signed and Sealed:

Mulla Fazil.

Hafiz Ahsan Ullah.

Faqir Baba.

Mohammad Akbar.

Mohammad Aza.

Khizar Mohammad.

Abdul Shakoor.

Raza Akbar.

Atta.²⁷

NOTES

1. Suta, *Bhavishya-Maha-Purana*, part-5, verse-30. See Aziz Kashmiri, *Christ in Kashmir*, Srinagar, 1998, p.37. Fida Hassnain, *A Search for the Historical Jesus*, Bath, UK, 1988, pp. 189-192.
2. Al-Beruni, *Kitab-ul-Hind*, trans. from Arabic Edward Sachau, 2 Volumes, London, 1888.
3. Keith Johnston, *Dictionary of Geography, Art*, Kashmir, London, 1867, p.250. Aziz Kashmiri, *Christ in Kashmir*, Srinagar, 1998, pp. 39-40.
4. James Hough, *The History of Christians in India*, London, 1882, Vol-II, pp. 287-288.
5. Catrou, *General History of the Moghul Empire*, London, 1836, p.195.
6. Bernier, *Travels in the Moghul Empire*, p.430.
7. Mir Saad Ullah Shahabadi, *Bagh-i-Sulaiman*, (*Persian manuscript*), Research Library, Srinagar, Kashmir.
8. Khawaja Mohammad Azam Didamari, *Waqiat-i-Kashmir*, print. Lahore, 1744.

Khawaja Azam Didamari (1689-1721), the Kashmiri historian is the author of several works in Persian, such as, *Faiz Murad*, *Fawid-al-Mashaiq*, *Risala Asbat-al-Jabbar*, *Tajrabat-al-Talibain*, *Ashjar-al-Khulad*, *Samarat-al-Ashjar*, *Kibrat Alwar*, (C.A. Story, *Persian Literature*, Vol-2, p.683, London, 1935.). His works are preserved in various libraries in Asia and Europe.

9. Mirza Saif-ud-Din and Mirza Mohi-ud-Din, *Khulasa-tuf-Tawarikh*, 1861.

The History of Kashmir was compiled by the authors in 1861. Its manuscripts are available in the Research Library, Srinagar. One copy is stored in the Edinburgh University.

10. Khawaja Amir-ud-Din Pakhliwal, *Tahqiqat-i-Amiri*.

This history of Kashmir covers the medieval period in Kashmir with some parts of modern period up to about 1847 AD he has borrowed information from Khawaja Azam Didamari.

11. *The Bhavishya-Maha-Purana*, written in the Sharda alphabets of ancient Kashmir, was compiled by Sutta in 115 AD. This rare manuscript written on birch bark papyrus came into the possession of the Maharaja of Jammu and Kashmir, who sent it to the Oriental Research Institute, Poona, India for study and research. It was published in 1910, in Mumbai (Bombay), India. It records the meeting of Jesus with Raja Shali-Vahana of Kashmir in about 78 AD.
12. Kalhana, *Rajatarangini*, trans. Stein, London, 1900. This chronicle of the Kings of Kashmir, in Sanskrit was completed by the historian in about 1148 AD. This is the oldest available history of Kashmir. Book-II : 1-171.
13. Kalhana, *Rajatarangini*, trans. Stein, London 1900, Book-II: 99-110
14. Francis Younghusband, *Kashmir*, London, 1909, p.112.

Sir Francis Younghusband who was posted by the then British Government of India, as their Resident in Kashmir, is the first western author, who supported the theory that Yuzu Asaph and Jesus Christ are one and the same person.

15. Mohammad Assad-ullah Qureshi, *Masih Kashmir Mein*, Rabwah, 1978, p.92.

Refers to an Arabic work, on the history of Kashmir, which was located by Sayed Zain-al-Abidin in 1932 AD. The photo of this reference is preserved in the Ahmadiyya Centre, Qadian, Punjab, India.

16. Mohammad Assad-ullah Qureshi, *Masih Kashmir Mein*, Rabwah, 1978, pp. 21-22.
17. Sayed-us-Sadiq, *Kamal-uddin*, Sayyid-us-Sanad Press, Iran, 1881, p.358.

It is interesting that the name of the disciples, called by Jesus, is given as *Babad*, which in Arabic means the twins who suck milk from the same women. The word *Babad* is equivalent to the Greek *Didymus*, by which surname John speaks of Thomas. (John, 20:24).

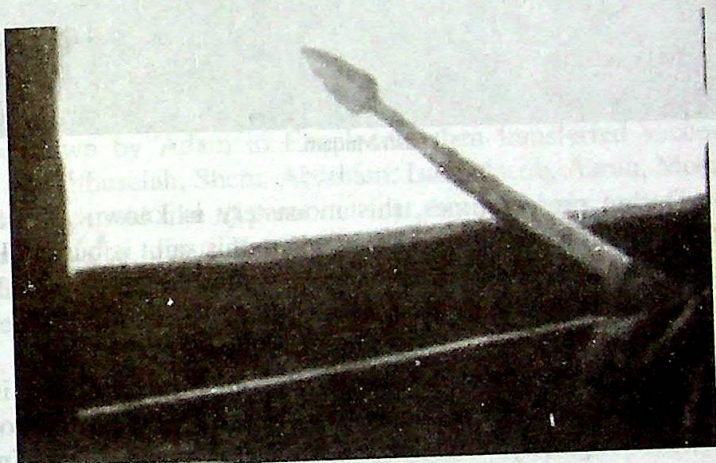
18. Qisa Shahzada Yuzasaph wo Hakim Balaudur (Urdu) p.131.

19. Plattner, Flex Alfred. *Christian India*, New York, 1957, p.29; J.N. Farquhar, *The Apostle Thomas in South India*, Manchester, 1927; J.W. Marshall, *Christianity in India*, London, 1885; George M. Rae, *The Syrian Church in India*, Edinburgh, 1892.
20. Fida Hassnain and Dahan Levi, *The Fifth Gospel*, Srinagar, pp. 223-224; Professor Fida Hassnain, *A Search for the Historical Jesus*, Bath, UK, 1988, p.175.
21. In 1946 AD., only one fourth of the upper portion of the door could be seen, which has been photographed.
22. *The Report of the Archaeological Survey of India*, Frontier Circle, Delhi, 1912, pp. 213-216; Molvi Muhammad Hamid Qureshi, *Rahnuma-i-Taxila (Urdu)*, Government of India Press, Calcutta, 1924.
23. Fida Hassnain and Dahan Levi, *The Fifth Gospel*, Srinagar, 1988, p.224; Professor Fida Hassnain, *A Search for the Historical Jesus*, Bath, UK, p.179-181.
24. Letter dated 6th July, 1978 from Kurt Berna, D-7140, Ludwig burg, Germany, to Professor Hassnain, Quoted in *The Fifth Gospel*, pp. 228-229.
25. Fida Hassnain, *A Search for the Historical Jesus*, Bath, UK, 1994, pp. 179-180.
26. Khawaja Nazir Ahmad, *Jesus in Heaven on Earth*, reprint Bombay, 1952, p.375.
27. Fida hassnain and Dahan Levi, *The Fifth Gospel*, Srinagar, 1988, pp. 222-223; See translation in Professor Fida Hassnain's *A Search for the Historical Jesus*, Bath UK, pp. 177-179.

THE ROD OF JESUS

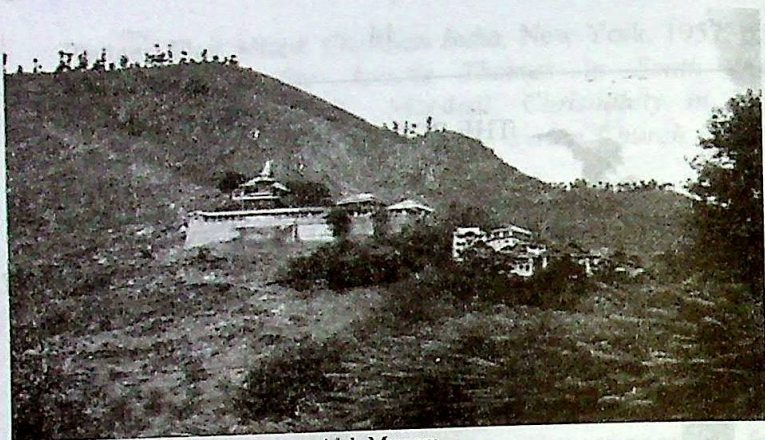
"And there shall come forth a rod out of the stem of Jesse."

Isaiah, 11:1.



The Rod of Jesus.

There is a burial cave atop a mountain in Kashmir with sweeping vistas of the entire Kashmir valley. There is a magnificent shrine built over the cave with several cells for meditation. In fact, this edifice was a Buddhist monastery, when Jesus came to live in it. Since then it is called Aish Muqam or the resting place of Aish. According to the local legend, in olden times, a king by the name of *Ashosh*, came to this place and lived there for some time. His residence was called *Ishe Wadur*, which later came to be called *Ashosh Muqam*. There is a story in the *Rishi Nama*, that a demon who lived in the area, and who inflicted sufferings on the people, was killed by Buma-Sen, during the period when Hazrat Issa or Jesus lived there. It appears to be the same story from the *Old Testament*, where it is shown that David slew the giant Goliath.



Aish Muqam.

During present times, this monastery is known as Ziarat-i-Baba Zain-ud-din Rishi, or the shrine, where this saint is buried. In this shrine is preserved the holy *Assa-i-Issa* or the Rod of Jesus, which was removed from tomb of Yuzu Asaph at Rozabal.

What makes this story so different is that this Holy Rod is still in existence today and can be subjected to scientific inquiry. It is one of the artefacts originally entombed with Jesus at Rozabal. In the aboveground room is a long narrow box on legs and within the original boxes were all the artefacts relating to the tomb. These were removed and gifted to Baba Zain-ud-Din Rishi at Aish Muqam.

THE ROD:

Before proceeding further, we would like to point out that such rods are a recurring event in the scriptures of Judaism, Christianity, and Hinduism. A rod is mentioned in several ancient tales and legends, and implies authority, kingship and Magical powers.

In the *Old Testament*, the first mention of a rod is made in the *Genesis* in these words:

And Jacob took him rods of green poplar and of the hazel and chestnut trees, and pilled white streaks in them, and made the white appear, which was in the rods. And he set the rods which he had pilled before the flocks in the gutters in the

*watering troughs when the flocks came to drink, that they should conceive when they come to drink. And the flocks conceived before the rods and brought forth cattle ring-streaked, speckled, and spotted.*¹

If we try to explain the symbolic meaning, it means that the rods of green poplar, which were pilled by Jacob for the cattle, resulted in the increase of the live stock, and a time came when he had much cattle, camels, asses, and maid servants and men servants. All this signifies prosperity and wealth.²

It appears in the Biblical accounts that the divine rod the divine rod was handed down by Adam to Enoch and then transferred successively down to Methuselah, Shem, Abraham, Isaac, Jacob, Aaron, Moses, and David. We would like to point out that this very holy rod of authority was carried by Jesus from Palestine to Kashmir after event of crucifixion. The *Rauza-tus-Saffa* of Mohammad Khawand Shah records that Jesus would travel, holding this rod in his hand.

The next incident about the rod is that when Moses returned along with his family to Egypt, he took the Rod of God in his hand.³ When Pharaoh asked for a miracle, Moses told Aaron to take out his rod, and cast it down, and it became a serpent. But when the Magicians of Egypt cast down their rods, which also became serpents; Aaron's rod swallowed up their rods.⁴



134. Aaron's Rod.

The Rods of Moses and Aaron figure prominently in the Biblical stories. In the Exodus, Moses is told that it is the rod that would do the signs.

And God said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt. And Moses stretched forth his rod towards heaven and God sent thunder and hail, and the fire ran along upon the ground; and God rained hail upon the land of Egypt.

And God said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left. And Moses stretched forth his rod over the land of Egypt, and God brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts.

And God said unto Moses, 'Stretch out thine hand toward heaven, that there may be darkness toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.



135. The Rod of Moses.

It is interesting to note that, during the tenth plague that God brought upon Egypt, to wit; the slaying of the firstborn, every Israelite man was commanded, *"And thus shall you eat it (the Passover); with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is God's Passover."*

The Rod served a sort of a logo or a symbol for the Children of Israel. Every one of them had a rod according to the house of their fathers. It is to be noted that the twelve tribes of Israel had each their special rod, which designated their princely status. Each tribe had to lay their respective rod in the tabernacle of the congregation.⁵

It will be seen that the rod which each tribe had, would not only decide their princely order, but the rod which budded, and bloomed, its prince attained authority over the other princes. Thus, a rod signified princely authority and kingship. Its royal sceptre was considered a symbol of authority. It is for this very reason that we see that Nila Naga, the king

of Kashmir, ruled with the rod, which was one and half cubit long. The description of the first king of Kashmir is interesting.

After the establishment of the kingdom of Kashmira, Nila reigned over the Nagas; his royal umbrella was the hood of the serpent. The first king, Nila was invited by the Nagas to reign over them. He had a sceptre one and a half cubit long, and an umbrella placed over him and a kunda. ⁶

It is interesting to note that in the Valley of Kashmir, we have poplars in abundance, and Jacob was instructed by God to make rods of green poplars.

JESSE:

During the days when the Judges ruled, a famine hit hard in the land of Judah. Elimelech migrated to the country of Moab along with his wife Naomi. They lived in that country for ten years and Naomi begat two sons. After the death of Elimelech these two sons namely Mahlon and Chilion married two damsels of Moab, namely Orpah and Ruth. But both of them died leaving the two widows in custody of their mother. Now Naomi decided to return from the country of Moab to the land of Judah. She asked her daughters-in-law to remain in their motherland, and allow her to return to Judah alone. But Ruth decided to accompany her mother-in-law, and they reached the land of Judah as poor people. In order to make both ends meet, Ruth started working in the field of Boaz, a wealthy farmer. As time passed on, Ruth started visiting Boaz in his sleeping room. Both got infatuated and Boaz took Ruth as his wife. She bore him a son, who was named Obed. He is the father of Jesse, the father of David. ⁷

The Lord appeared to the priest Samuel to make known that He had chosen a new king from among the sons of Jesse of Bethlehem: Jesse had eight sons and two daughters, but he is known primarily because of his youngest son, the one who became King David. The Lord said to Samuel:

How long will you grieve over Saul, seeing I have rejected him from being king over Israel? Fill your horn with oil, and go; I

*will send you to Jesse the Bethlehemite, for I have provided for Myself a king among his sons.*⁸

The choice of the new king was a surprise to Jesse, who very nearly overlooked his youngest son, who was out tending the sheep when Samuel arrived:

*And Jesse made seven of his sons pass before Samuel. And Samuel said to Jesse: The Lord has not chosen these." And Samuel said to Jesse, Are all your sons here?" And he said: There remains yet the youngest, but behold, he is keeping the sheep. And Samuel said to Jesse, Send and fetch him; for we will not sit down till he comes here. And he sent, and brought him in. Now he was ruddy, and had beautiful eyes, and was handsome. And The Lord said: Arise; anoint him; for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brothers; and the Spirit of the Lord came mightily upon David from that day forward.*⁹

Jesus was the father of David, and as such, he is the key ancestor of Jesus Christ. It is for this reason that Isaiah made a prophesy that:

There shall come forth a rod from the navel of Jesse, and a branch shall grow out of his roots. The root of Jesse shall stand as an ensign to the peoples; him shall the nations seek, and his rest shall be glorious.



136. The Rod of Jesse.

VISHNU:

Vishnu is the second god in the Hindu Triad, the first being the Brahma, and the third is called Shiva. However, many consider Vishnu as the one who creates, preserves, and destroys. In the *Vishnu Purana*, it is written that after creating the world, he entered into it. The worshippers of Vishnu are released from all the bonds of sin. Of all the deities now revered in India; Vishnu in his many forms has perhaps the largest number of worshippers. The *Rig Veda* says that it is Vishnu who has established the heavens and the earth.¹⁰



Vishnu.

In the *Padma Purana*, Shiva is represented as admitting Vishnu's superiority to himself. A wonderful account of an incarnation of Vishnu into a fish is given in the *Satapatha Brahmana*. At the time of the Great Flood, it was Vishnu who assumed the form of a fish and guided the ships of Manu, towards safety in the high mountains of the Himalayas. It is worth noting that Jesus was born in constellation of Pisces or the Fish.

It is amazing to find that Vishnu is also called *Hari*, or the Saviour, and *Kesava*, or the one who has excellent hair. Kalhana, the great historian of Kashmir writes that the two gods, *Kesava* and *Isana* adorn the country of Kashmir.¹¹

THE ROD OF VISHNU:

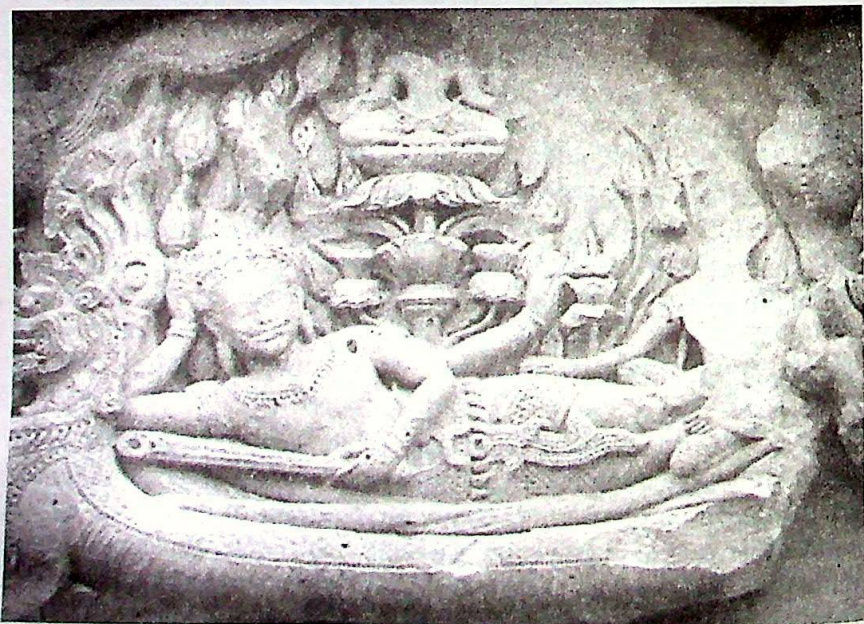
When the whole world had submerged under a great ocean and there was nothing but a vast expanse of water, a giant cobra floated on it. Asleep on his warm coils lay the protector of the world, who is called Vishnu. He wore yellow garments and jewels. He slept in peace during the night and awoke at dawn. At that moment came forth a shoot from the navel of Vishnu. It grew up and up and bloomed into a magnificent lotus flower. In the middle of this blossom sat Brahma

awaiting orders from his master. Vishnu commanded: '*Create the world!*' Instantly, the world came into being. The world soon bristled with life. The serpent, who wanted to destroy Brahma, became the source of all knowledge and wisdom. According to the *Puranas*, Brahma, who sat in the blooming lotus, is the *Son of God* and his feminine energy is *Maya*.¹²

From the above symbolic description two facts emerge:

- a. From the navel of Vishnu, a stem grows and develops into a lotus tree. This may be termed as the Rod of Vishnu, on the analogy of the Rod of Jesse.
- b. In the blossoms of the lotus tree sits Brahma, the Son of God and his feminine energy called *Maya*. Jesus, the Son of Mary is known all over the world as the Son of God.

This story has been depicted by artists since times immemorial and we have great pleasure in including a rare painting depicting the Rod of Vishnu.



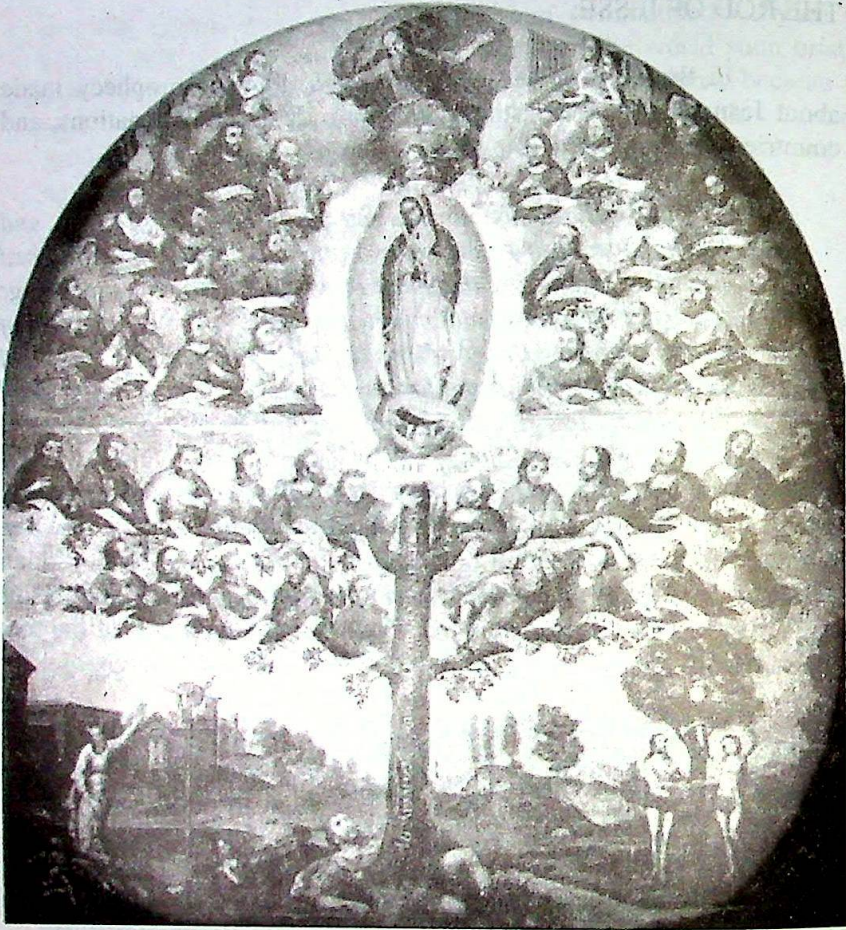
137. The Rod of Vishnu.

THE ROD OF JESSE:

In the *book of the Prophet Isaiah*, there is prophecy made about Jesus and his everlasting dominion over all people, nations, and countries. It says:

*And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots and the Spirit of the Lord shall rest upon him, the spirit of wisdom, and understanding; the spirit of counsel and might; the spirit of knowledge and of the fear of the Lord. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people, him shall the nations seek, and his dwelling's shall be glorious.*¹³

The above miraculous event has been depicted by the artists in showing Jesse sleeping like Vishnu, and a tree shooting out of his belly. The tree blooms and there sits within its branches and leaves, the Holy Mother Mary with the baby Jesus. One such miraculous icon included in this work shows, Mary seated on a tree representing the rod out of the root of Jesse with Jesus. Around her are the Prophets and the angels.



138. Tree of Jesse

The artist has shown a tree emerging from the navel of Jesse to symbolise the family tree of Jesus. This tree can also mean the tree of knowledge. Jesse is fast asleep like the Hindū god, Vishnu. On the branches are seated Mary the Mother with her son, Jesus. There are the Prophets on either side, each with a scripture or a symbol like a harp, a stick or a lamp. David the ancestor of Jesus is shown wearing the crown of authority as predicted by Isaiah.

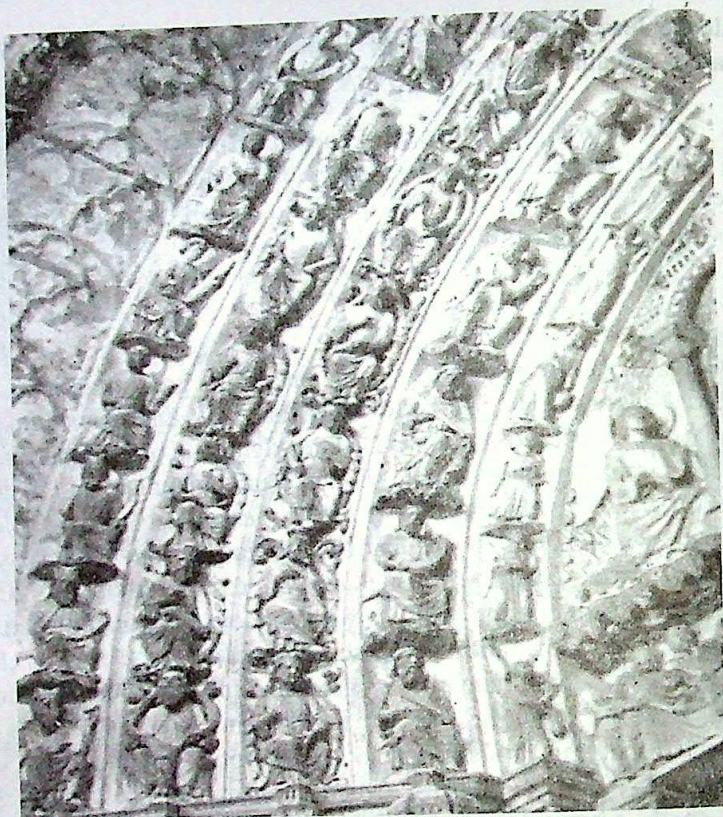
The prophecy given in the Isaiah foretells the birth of the coming Messiah. It signifies that the ancestor of the coming Messiah

would be Jesse. It also points out that this Messiah would be born in Nazareth, because the word *Netzer* is used for the branch.

Jesse was the father of David and God had promised that his seed would indeed establish his throne for ever. The lineage of Jesus passes to David through Joseph, the son of Jacob. As such, he was the first of his loins, according to the flesh.¹⁴

THE GREAT PROPHECY:

The Rod from Jesse's stem is one of the greatest prophecies of the *Old Testament*. It clearly foretells that God has risen unto them David to be their king and unto David a righteous branch, and a king, who shall reign and prosper. He shall execute judgement and justice in the earth. These revelations clearly refer to Jesus, who shall be filled by God with wisdom, might and knowledge. In this great prophecy, the rod which comes forth out of the stem of Jesse refers to David, who was anointed as the king. Then there is mentioned a branch which shall grow out of his roots, and this branch is no other than Jesus. It clearly prophesies that this branch has to grow and the descendents from this branch have to be kings of all nations and countries. It is also mentioned that this branch has to be beautiful and glorious, which implies that the royal houses, which connect their descent to Jesus Christ shall be great. Researches made about the bloodline of Jesus and Mary Magdalene reveal the sacred lineage by kings and emperors in Europe down the centuries.



139. The descendents from this branch.

Jesus was born according to flesh to Mary through her husband Joseph, whose ancestry goes right up to Jesse. Jesus was born in a Jewish family, and he fulfilled all the law even baptism by immersion into the water. As he was the Son of God, and being sinless there was no need for him to be baptised. But he fulfilled all the laws, and even was circumcised. Naturally, he married at the proper age according to the Jewish culture. In order to fulfil the prophesy of Isaiah, he was bound to have continued his lineage, for his descendents are prophesised by God to rule all countries and all nations. It is for this reason that there are some royal houses in Europe, which connect themselves with Jesus and Mary Magdalene. This royal lineage had remained concealed in the Church and sovereign archives for centuries. The same is the case in the east. We have started unearthing the sacred bloodline of Jesus in the king lists of Iran, Afghanistan, Kashmir, Central Asia, Korea and Japan. We have traced records showing that Jesus did marry Marjan in

Kashmir, and there is a family which claims it descent from Jesus. As time passes, many suppressed facts will come to light about Jesus in the royal archives of Persia, Afghanistan, and Japan. Jesus does not belong to west only; he belongs to east also and in fact to the whole world.

THE ROD OF JESUS:

Both Moses and Aaron performed miracles with the help of the divine rod. After the death of Aaron, it was Joshua, who took it from Moses. From there, it passed on to Phinehas. Then it remained hidden until the time of Jesus. His father, Joseph had this very rod, when he took Jesus to Egypt and after him; it came into the possession of Jesus. We are informed by the Gospels that the Lord used it to grant life to the dead Lazarus. A 2nd century mural preserved in the Vatican Museum provides us with amazing details about this miraculous rod.



140. The Rod of Jesus.

The Assai-i-Issa or the Rod of Jesus has been mentioned in the ancient Persian works, *Rauza-tus-Safa* (1158 AD.), *Jamia-at-Tawarikh* (1836 AD.) and *Wajeez-at-Tawarikh* (1896 AD.). These works inform us that Jesus carried this divine rod with him on his journey towards the east.

In 1908, Capt. Enriquitz made mention of the stick of Jesus in his book in these words.

During my stay in Srinagar, I came upon curious traditions concerning some of the tombs in the city. There is one tomb said to be that of Christ. In case of epidemics and other diseases, intercession services were held in all the mosques. The reputed stick of Christ which is kept in the (shrine of) Shah-i-Hamdan was brought out. If an improper use is made of this reputed stick of Christ, it is said to bring floods.¹⁵



Assa-i-Issa.

In 1947 AD., another scholar, Khawaja Nazir Ahmad, who was working on a book on Jesus, asked Aziz Kashmiri to make enquiries about the Rod of Jesus, referred to in the histories of Kashmir. He got a clue that the Holy Rod has been handed over by Mir Sayed Ali Hamdani to Shaikh Nunda Rishi of Chārar-i-Sharif. This saint, who is the founder of the famous Rishi Order in Kashmir, had gifted it to his

chief disciple, Zain-uddin Rishi. His shrine at Aish Muqam, near Pahalgam is visited by the pilgrims all over the Valley of Kashmir. On being informed, the scholar rushed to Srinagar in July 1947.¹⁶

The story is further carried by Khawaja Nazir Ahmad in his *Jesus in Heaven on Earth* in these words:

I went to see this rod on the 19th of July 1947. With great difficulty we were permitted to see, and photograph it. In fact, we were permitted to see it only because we mentioned the draught then facing the Valley, as a consequence of which the rice crop was likely to fail and famine set in. It is a fact that during April to July 1947, there had hardly been any rain in the Valley. There was little water in the streams, and in the Jehlum River, and crops were being damaged for want of water. Incredible as it may seem, it is nevertheless a fact, that within half an hour of our seeing the rod, rain began to pour down, and it rained heavily for about an hour, not only in Aish Muqam, but throughout the Valley.¹⁷



The Rod of Jesus held by the devotees.

The Rod of Jesus is known as *Assa-i-Issa* in the historical works of Kashmir and Persia. Sometime, it is also mentioned as *Assa-i-Mosa*, or the Rod of Moses. This is due to the fact that the miraculous Rod was inherited by Jesus from the relics of David. This Holy Rod is brownish black in colour and is made from Olive tree. It is 8 feet, 3 inches long and tapers from 1 and $\frac{3}{4}$ inch to 1 and $\frac{1}{4}$ inch in diameter. The ferrule of the Rod is made of iron. It seems that the crook may have broken off, which has been substituted by a spear head of steel. This Rod is now preserved in the shrine of Baba Zain-ud-Din Rishi at Aish Muqam in Kashmir.

FOREIGN BLOODLINE:

It is recorded in the *History of Kashmir* that Jayendra of great fame succeeded Vijaya, who was of different dynasty. At the beginning of his reign, there spread news from one house to another saying:

The kingdom shall belong to Samdhimati!

The king got perturbed, and ordered his soldiers to arrest Samdhimati, who was also known as Arya Raja or Raja of the Aryans. After some time, by the king's order, Samdhimati was impaled on the stake by the executioners. When the king heard that he was dead his heart became light. Now, Isana came from Ishbar to witness the fate of Samdhimati and carry out his burial ceremony. He saw the *Yoginis* embalming the skeleton of Samdhimati, till he arose in full form and body. He was clothed in heavenly robes and garlands. The people having learnt what had happened came to the spot along with the council of ministers. They at first doubted the identity of Samdhimati, but his speech dispelled their doubts. Then all declared him to be their new king and accompanied by them he entered the city. Dressed in royal clothes, and amidst slogans of welcome by people, who scattered grain in his way he entered the royal palace. Afterwards, he governed his subjects wisely. After ruling for some years, he resigned from his office of kingship and retired in the Bumzo caves near Aish Muqam.¹⁸

MEGHAVAHANA:

As country was without any ruler, there occurred an interruption in administration. The council of ministers sat for deliberation. They decided to go to Gandhara and bring over a king to rule Kashmir. They selected a good prince from the Megs, and titled him Meghavahana. He was the founder of a new royal bloodline.

Meghavahana (25 AD.)

Pravarasena (59 AD.)

Hiranya (89 AD.)

Pravarasena-II (120 AD.)

Meghavahana was a kind hearted sovereign. His tenderness for animal life was even greater than that of a Buddhist monk. He forbade the slaughter of animals in his kingdom. The king had a virtuous queen named Amri-ta, who got built a *Vihara* for Buddhists. The king impressed on other kings including the king of Sri Lanka to order a ban on animal slaughter, and all submitted. The king died after a reign of thirty four years.



Meghavahana.

PRAVARASENA:

Pravarasena is reported to have ascended the throne of Kashmir in the year 59 AD. He ruled the country with the help of these two princes, namely Hiranya and Matrigupta, whom he nominated as kings. Is it to be seen that three Magi kings ruled at the same time? Were these the three Magi who reached Bethlehem to authenticate their god, Jesus and worship him?

Pravarasena is also known as Sresthasena and he is also confused with Pravarasena the second. Kalhana in his *Rajatarangini*

says that Pravarasena built many shrines together with a circle of the Mothers at *Puranadishisthana* or Old Capital.¹⁹

It is recorded that his queen, who was from the race of *Ishava*, gave birth to a son in a potters hut. This young prince was brought up by the potter's wife. But he would not mix with the boys of low caste. He played with the boys of good birth, of courage and of learning.²⁰

Matrigupta, who had usurped the throne of the prince, would feed the people. He entered the interior of the country from the region beyond the frontiers. He was accompanied by a huge army. It is recorded that he would prepare a certain kind of porridge, in which was mixed herbs and gold dust. Those who took this porridge would felt energetic and felt that their souls had been elevated.²¹

When grown up young prince thought of ending this usurpation, which had taken place in his kingdom, a great saint *Ashva* offered him food prepared from roots of the tree arising from the drops of night dew. The saint predicted victory for the prince. In the meanwhile, Matrigupta, after having abandoned the country, proceeded from Kashmir.

Kalhana, in his *Rajatarangini* records that after the conquest of the world, Pravarasena desired to found a town after his own name. The king went forth at night to ascertain in a supernatural way the place, and the auspicious time for the foundation of the new town. Wandering about he reached a stream which skirted the burning-ground. Then there appeared on the other bank of the stream before the king, a big roaring demon. The courageous Pravarasena there upon drew his dagger from its sheath, cut the demon into pieces. The king reached the hill, where the goddess *Sharika* lived. Then the king asked for the architect *Jaya*, who started laying down of the new town at the auspicious time. The city was built and the image of *Bhima* on its own accord, turned its face, from west to east, to show that he was pleased to the city. Pravarasena ruled like *Indra* over the five races of men. The city had thirty-six lakh of houses.²²

ASCENSION:

When six years of his tenure as the king of Kashmir had passed, the locks of Pravarasena had whitened by age. Now, when the king was bathing, he received the letter dropped in the pot by the God Shiva which read: '*Come to the house of Shiva.*'

Then the king ascended the heaven piercing through the royal palace constructed of stones. The people saw him going towards the Kailasha Mountains, across the clear sky, like another Sun. The king reached the court of Shiva in his human body. Even to this day, may be seen the passage which the king made his ascension towards heaven.²³

The legend about the bodily ascension to heaven by Pravarasena has been recorded in the two ancient Sanskrit works by Kalhana and Bilhana.²⁴ In the ancient historical works of Kashmir, we find in the crucifixion of Samdhimati, the crucifixion of Jesus repeated. In the same sanskrit work we find the legend of ascension of Jesus to heaven repeated in the legend of Pravarasena. Samdhimati is spoken as a disciple of Issana.

THE KINGS OF KASHMIRA:

We started with the idea that Jesus died as Yuzu Asaph, after spending several years, quietly preaching in Kashmir. Then why was there only one mention of his title '*Ishvara-Putaram*' in the *Bhavishya-Maha-Purana*. He has been mentioned as Yuzu Asaph, in the histories of neighbouring countries he had visited. He did exist as Yuzu Asaph in Persian works, regarding repairs of Solomon's temple, and resemblance to his burial at Khanyar's Rozabal. Yet the *Kings of Kashmira* reported a crucifixion story. We think this might be an important clue to the existence of Jesus in the Kashmir history. By assuming the dates given for kings was close to accurate, we decided not to attempt changing them except for 5 to 10 years, at very most 10 years. This allowed margins of error while kings were away, or their ministers merely continued managing affairs in absence until successors were decided. Our next approach was to try out the crucifixion story and life of Jesus by moving it up and down the king list to see if anything else matched, if story of crucifixion might have been applied to the wrong man. The results were astonishing!

This is where the crucifixion story was inserted. As a minister to two brother kings, Samdhimati was most favoured to be next king. In jealousy, Jayendra and Toraman stole all his wealth, threw him in prison, and eventually tortured him to death on stakes (cross). But this minister, Samdhimati, resurrected like Jesus. We then moved on to the next king, Meghavahana, and thought we have found Jesus as this king. We assumed Meghavahana, like name 'Magdalene' was connected to Magadha. Mention of Gopananda marrying his daughter to an exiled prince of ancestor, Yudhithistra. He did this in hopes of gaining Kashmir.

Sure enough, Samdhimati started getting bad press, suddenly died without known heirs. Then Meghavahana entered Kashmir triumphant with his army, his six wives, and all his Buddhist close friends. Was this our Jesus? We began to like him as a humble prophet eating roots and berries! There was only one king left who would be associated with Jesus known years in Kashmir. It was a long shot, but we tried. Suddenly, every single detail coincided. The coincidences in chronological order are just too overwhelming, and if the life of Samdhimati is that of Joseph, Jesus' father, the case becomes even stronger. We made dozens of time lines and graphs. We sometimes added events from as far away as China, Rome and the Mid-East. It still all coincides with Jesus' known travels, and the years when he was missing 'here', he was 'there'. It appears that the historians of ancient Kashmir were aware of the legends concerning crucifixion, resurrection and ascension of Jesus Christ. These ideas have been grafted in the crucifixion of Arya Raja and ascension towards heavens of Pravarasena.

THE SHEPHERD:

In the prophecy of *Isaiah*, it is clearly hinted that Jesus had to come in the flesh in Bethlehem, and he shall prosper and reign as a king. It is also predicted that the Lord God will come with strong hand, and his arm shall rule for him. It is mentioned further:

*He shall feed his flock like a shepherd; he shall gather the lambs with his arms, and carry them in his bosom and he shall gently lead those that are with young.*²⁵



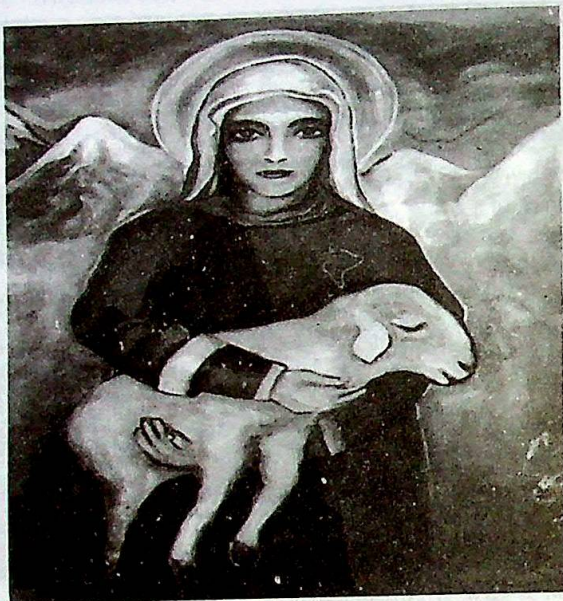
141. The Good Shepherd.

The above passage leads us to the life of Yuzu Asaph in the shepherd's village of Pahalgam in Kashmir. It had been prophesised by Ezekiel that:

I will set up one shepherd over them, and he shall feed them.

We have already quoted Sahibzada Basharat Saleem, who wrote that:

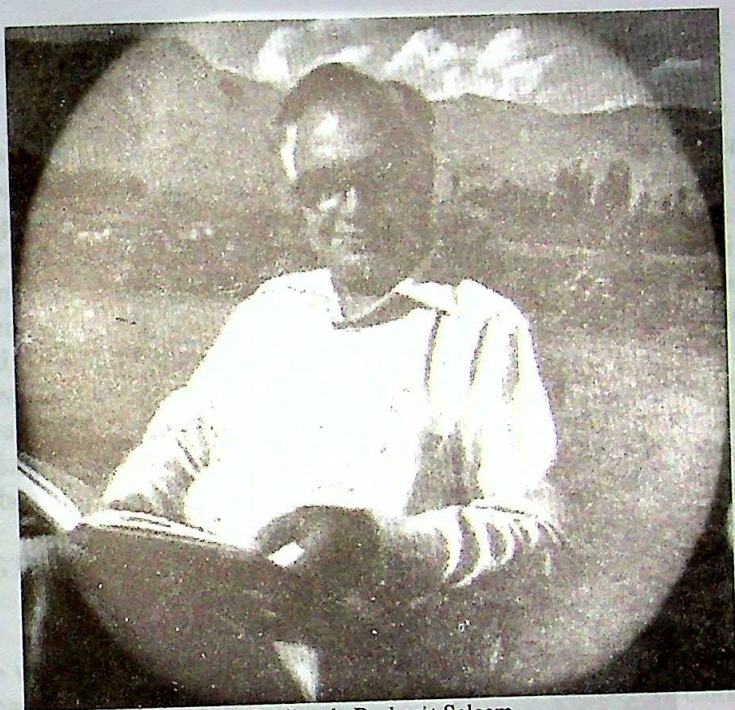
The pious shepherdess married by Yuzu Asaph was named Marjan, who was brought up amidst the enchanting and captivating scenic locales of Pahalgam in Kashmir.



142. Marjan

SAHIBZADA BASHARAT SALEEM:

The only person in Kashmir, India who claimed to be the descendent of Jesus Christ was Sahibzada Basharat Saleem. He was born at Srinagar, Kashmir on the August 14, 1931. He completed his early education in Kashmir and did his M.A in English from the University of Punjab, Lahore. After, it, he underwent Revenue training and was appointed Thesildar by the Jammu and Kashmir Government. However, he was imprisoned in 1953 due to his political affiliations with Shaikh Mohammad Abdullah, the Prime Minister of Jammu and Kashmir. He suffered imprisonments several times and lastly, during the India Pakistan war of 1965. Later, he took up business as a hotelier. He was also known as a poet and a writer interested in art and literature.



Sahibzada Basharat Saleem.

HIS CLAIMS:

He claimed that according to his family records, which are written in Hebrew on leather, and which are in his possession, his ancestor is no person other than "*Hazrat Yusu Mesih*". His other claim was that he possessed their family history consisting of three volumes, which has been their ancestral property for a long period, extending to several hundred years. The first part of their family history was written in Hebrew, which was translated into Sanskrit and its English translation was available with him. It is written in his family book that *Shahzada Nabi Hazrat Yuza Asaf* (Prince Prophet Holy Yuzu Asaph) came to Kashmir 1900 years ago, from Jerusalem to Iran, then to Afghanistan and then to Kashmir. According to Sahibzada Basharat Saleem after his crucifixion and resurrection, Jesus Christ, in order to disguise himself, adopted the name of *Yuza Asaf* for him".²⁶



Sahibzada Basharat Saleem.

In his letters Sahibzada Basharat Saleem claims that in their family records, the name of Yuzu Asaph is continuously written as *Shahzada Nabi Hazrat Yuza Asaf*, meaning Prince Prophet His Highness, Yuzu Asaph. We will quote Basharat Saleem's views on the etymology of the name, as follows:

"On this subject, numerous Muslim and Christian writers have authored a wide range of books to which Andreas Faber-Kaiser's book is just a recent edition. All the same, as well as my scholar and saintly late, father, in view of the poor coverage of facts on the part of enthusiastic authors and the so called research scholars handling the episode shrouded in mystery, have never attributed to this lofty prophet any name other than Yuza Asaf. He himself was called "Shahzada" while we (his descendants) have continued being called Sahibzada (descendants of a prophet). But people from all parts of the world come to see the holy shrine and take my interviews with reverence and zeal that are on the increase.²⁷

ANDREAS FABER KAISAR. 1976:

In 1976, Andreas Faber Kaisar obtained an interview with Sahibzada Basharat Saleem in Srinagar, Kashmir, India. When the author asked him whether he considered himself a descendent of Jesus he replied that, whenever he questioned his father on the subject, his father used to reply that the grandfather of his grandfather (i.e., a distant ancestor) was a prophet named Yuza Asaf. Sahibzada Basharat Saleem also told Andreas Faber Kaisar that, whenever his father was asked whether he was a descendant of Jesus, his answer was, "*Yes indeed, but we call him Yuza Asaf*". When asked the name of the woman who bore Jesus's children, he confirmed that it was *Marjan* (Mirjan Marjon) and said that she came from one of the enchanting shepherd villages that abound in the valley of Pahalgam in Kashmir.²⁸

MYSTERY OF THE TOMB:

In 1979, James Polster, made a journey to Kashmir to find out as to who was buried in the ancient sepulcher at Khangar, in Srinagar. He had been told that it was the final resting place of Jesus Christ. He had a fruitful meeting with Sahibzada Basharat Saleem, the caretaker of the tomb, who told him that he had in his possession ancient genealogical tables, which link him back through the centuries to the occupant of that tomb. Here is what Sahibzada Basharat Saleem told him.

*I am not a man to force my views on anyone. The truth must be told and the truth must prevail. I am the most authentic source the most directly concerned. I possess the history. Accordingly to the family history and genealogical tables, written in Persian, the name clearly and explicitly mentioned is Shahzada Nabi Hazrat Yuza Asaf. From him the lineage comes directly down to my father and to me. This man came here from Afghanistan, more than 1900 years ago. He was a prophet, highly revered, some sources say of the highest reverence, who performed miracles. But the name is always Yuza Asaf, not Jesus.*²⁹

AZIZ CHAUDARY 1992:

An American scholar, Aziz A. Chaudary had learnt from Andreas Faber-Kaisar's book, '*Jesus Died in Kashmir*', that there was a person in Srinagar, by the name of Sahibzada Basharat Saleem, who may be a direct descendant of Jesus. In order to ascertain the truth, Aziz A. Chaudary came to Kashmir and later published a book in 1992 entitled: *The Lost Sheep*. In his book, he records his meeting with Sahibzada Basharat Saleem as under:

"I met Sahibzada Basharat Saleem at Ahdoo's Restaurant, where he is the owner and manager. He is also a keen photographer, art lover and a poet. We talked at the restaurant for a while and then he came over my hotel. During our talks he said: *I am Sajjada Nasheen (religious protector) of the tomb of Yusa Asaf. I am not an Ahmadi and foremost I am a human being.*" *I am a descendant of Yusa Asaf in Srinagar. We have a family history in writing – a geneological table-written in many languages, first in Hebrew, then Sanskrit and later other languages, now English. I asked him if his father definitely said Yusa Asaf came from Jerusalem. He replied, "We have it all in written history and possibly on to every generation. Yusa Asaf had travelled to Iran and then Afghanistan and later came to Kashmir."* I asked him if it was possible to photograph his family historical records. He replied, *"there are spiritual restraints."* It is not exhibited to avoid publicity. When I get such a hint from Yusa Asaf, I will go in front of the United Nations. I am not a publicity seeker; I am not a professional research scholar or a priest. I have a mission in life as a descendant of Yusa Asaf."³⁰

ATIKA SADEEQA:

In reponse to a personal request made by Atika Sadeeqa, regarding the family tree of his ancestors leading to Yuzu Asaph, Sahibzada Basharat Saleem, informed her that his family history containing his geneological table reads that a prophet of lofty eminence travelled from Jerusalem to Kahmir, over 1900 years back. The name of this prophet is shown as *Shazada Nabi Hazrat Yuza Asaf*. He further wrote that he himself was called *Shahzada*, while his descendents have

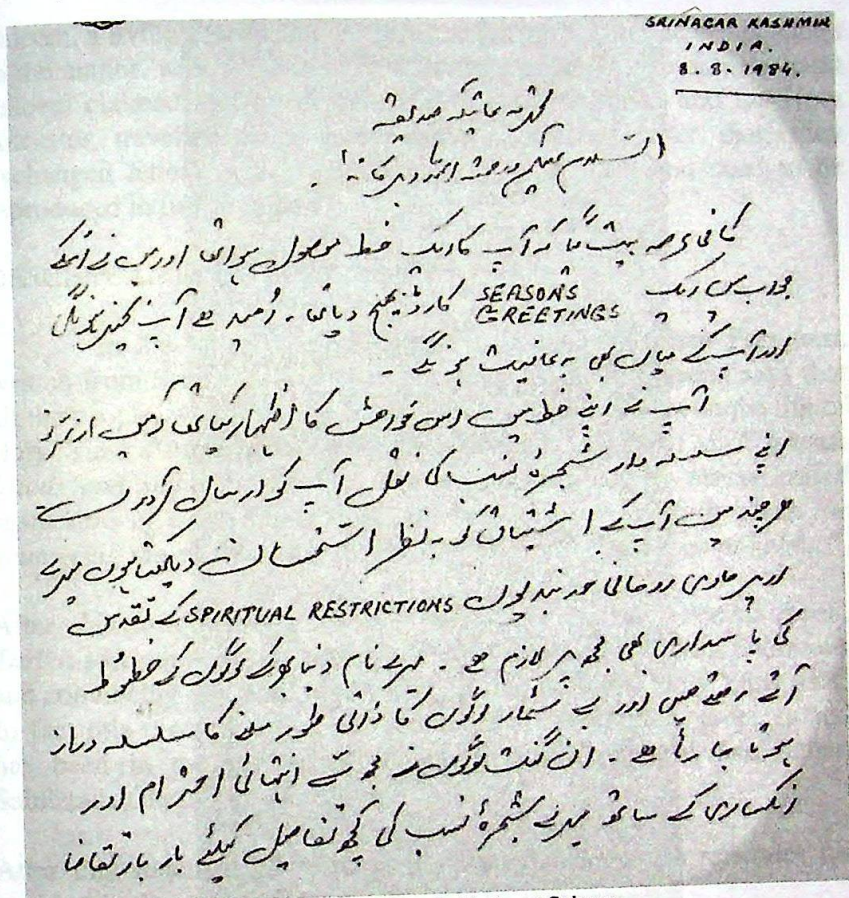
continued being called *Sahibzada* or the descendents of a prophet. This letter being of very great importance is reproduced below:

My dear Atika Sadeeqa,

The history of our family, containing the family genealogical table (family tree) as well, distinctly reads that a prophet of lofty eminence travelled from Jerusalem to Iran over 1900 years back (to-day) and from Iran he proceeded to Afghanistan, from where he finally travelled to Kashmir. He preached the lofty principles of universal brotherhood, compassion, fear of god and other commandments enshrined in the teachings of eminent prophets. The name of this prophet distinctly, and throughout the whole text is shown in unambiguous terms as "SHAHZADA NABI HAZRAT YUZA ASAF". During the life time of my late father Sahibzada Ghulam Mohiyuddin the Ahmadiya sect from Qadian in Lahore, now Pakistan, started claiming that the holy tomb of Yuza Asaf is the tomb of Holy Jesus. Since the Ahmadi's have several bases in foreign lands like one in Woking, Germany, they gave wide publicity to their stand by reinterpreting Holy Quran and the Christian world reacted sharply evincing a keen interest in the views Ahmadis advanced and ever since, on this subject, numerous Muslim and Christian writers have authored a wide range of books to which Mr. Andreas Faber-Kaiser's book is just a recent edition. All the same, I, as well as my scholar and saintly late father, in view of the poor coverage of facts on the part of enthusiastic authors and the so- called research scholars handling the episode shrouded in mystery, have never attributed to this lofty prophet any name other than Yuza Asaf. He himself was called "Shahzada" which we (his descendants) have continued being called Sahibzada (descendants of a prophet). But people from all parts of the world come to see the holy shrine and seek my interviews with reverence and zeal that are on the increase. Since the matter is of the utmost sanctity and integrity is ingrained in my blood, I, with the least extraneous considerations always say what I mean and I always mean what to say. Yet, all this ----- standing, I do not want to prevent anybody for giving his or her opinion.³¹

In 1982, Sahibzada Basharat Saleem was interviewed by Ms. Bilqis Taseer, in which he made the same claim of his being a descendant of Yuzu Asaph. In 1984, his interview appeared in a German magazine in which he gave details about the life story of Yuzu Asaph, saying that he was a Palestinian and his ancestor came from Jerusalem to Kashmir, several centuries ago. Atika Sateeqa again asked Sahibza Basharat Saleem for a copy of the family pedigree. He replied her letter in Urdu, expressing his difficulties in these words:

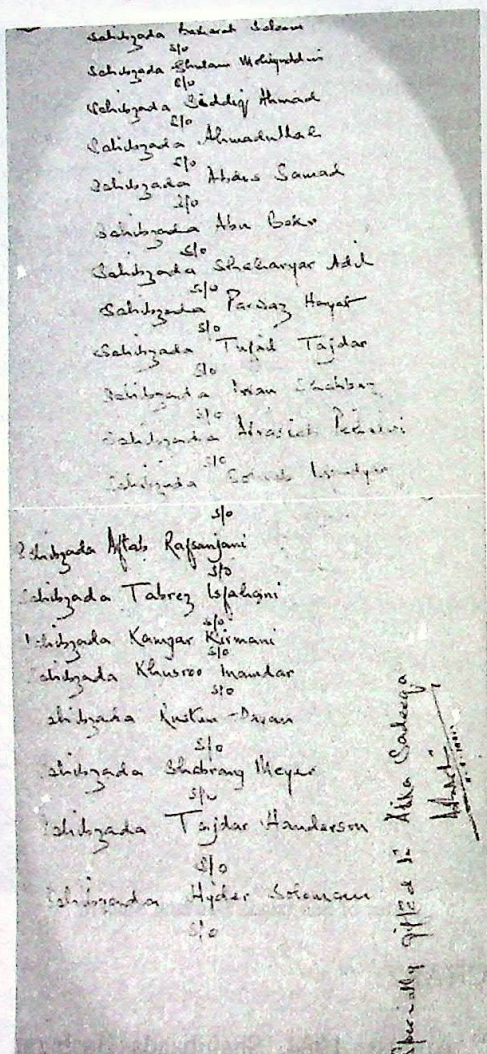
"You, in your letter had expressed a keen desire that I may send to you a copy of my family pedigree. While appreciating, your keen desire, I must say that I have to keep in mind the sanctity of the spiritual restrictions that bind me. . I receive letters from all over the world and numerous people come to meet me personally. These people, with most humility make persistent requests for details of my pedigree. Similar requests were made by the research scholars who were investigating the Turin Shroud in Italy. But, I have not bestowed any copy of my family tree to any one. However, your sincere wish has made me to agree to your request. I have worked hard to make a copy and made a list of my ancestors and I am sending it to you. If anyone asks for a copy of the same to you, let me know first."³²



Letter of Sahibzada Basharat Saleem.

THE FAMILY CHART:

On 11th August, 1984, Shahibzada Basharat Saleem made, what he calls a special gift to Atika Sadeeqa, his family chart, which is reproduced below in complete form as written by him in his own hand and signed.³³



The family chart.

JOHAN FORSSTROM, 1985:

In early 1985, Johan Forsstrom began his researches on the life of Jesus Christ, resulting in compiling a book under the title, *The King of the Jews*, which was published in Kandy, Sri Lanka in 1987. For help and guidance, he wrote to K.R. Norman of the University of Freiburg, Professor Fida M. Hassnain, Director of Archive Archaeology, Research and Libraries, Kashmir and Sahibzada Basharat

Saleem, a living descendants of Jesus in Kashmir.³³ In one of his letters to the author, which has been reproduced earlier, Shahibzada Basharat Saleem claimed that by descent, he was a Palestinian and his Holy Ancestor travelled from Jerusalem to Kashmir. After that, they exchanged letters, which are relevant to the subject and need to be reproduced in full or in part.

DESCENDANTS OF YUZU ASAPH:

In his letter dated 2.7.1986, addressed to Johan Forsstom, written from Srinagar, Kashmir, Sahibzada Basharat Saleem, says that all the people, who visit him or write him in connection with the life of Holy Yuzu Asaph, *vehemently denounce and condemn such brazen frauds and sinful manoeuvres that are perpetuated by the so called custodians of Churchiandy, and one and all reverence fully plead for countering the materialistic pursuits of the self styled Popes-in-robcs.*³⁴

After this introduction, he says that Mulla Nadiri's Persian book, *Tarikh-i-Kashmir*, is an authentic historical document with enormous and convincing details of his family, i.e., the family of Holy Yuza Asaf. In fact this precious historical document is his family's property and has been in the private possession of his revered late father, Sahibzada Ghulam Mohi-uddin.

After this statement, Sahibzada Basharat Saleem again reiterates his position in these words:

*"As I have clarified in my previous letter, I reiterate that I am a descendant of Yuza Asaf, as directly shown in my family history as well as the family tree, genealogical table".*³⁵

LINEAGE OF YUZU ASAPH:

We have tried our best to construct the holy lineage of Yuzu Asaph, with the help of all available sources and the family chart supplied by Sahibzada Basharat Saleem to Atika Sadeeqa. All these years, Professor Hassnain has been trying to obtain a copy of the family chart from Sahibzada Basharat Saleem but without success. Numerous scholars approached him and to every one he said that there were 'spiritual restrictions', to expose his lineage. However, he provided an

incomplete family chart to Atika Sadeeqa in 1986 with an observation; *specially gifted to Atika Sadeeqa*. It is sad that this special gift was only a partial gift and an incomplete family chart. However, we have attempted to reconstruct the lineage of Yuzu-Asaph right upto Sahibzada Basharat Saleem, as shown below:

Yuzu Asaph - Marjan

Elikim

Probable grape of 40 descendants

Hyder Soloman

Tajdar Handerson

Shabrang Meyer

Rustum Dayan

Khusroo Inamdar

Kamgar Kirmani

Tabrez Isfahani

Aftab Rafsanjani

Sohrab Isfandiyar

Afrasiab Pehalwi

Irfan Shabaz

Tufail Tajdar

Parwaz Hayat

Sheharyar Adil

Abu Bakr
 |
 Abdus Samad
 |
 Ahmad-ullah
 |
 Siddiq Ahmad
 |
 Ghulam Mohiyuddin
 |
 Basharat Saleem
 |
 Imtiaz Shaheen

HEALING POWERS:

To return to Sahibzada Basharat Saleem, it is worth noting that besides Sahibzada Basharat Saleem, both his father and grand father were remembered in Kashmir as men with exceptional healing powers. Andréas Faber Kaiser has the following report, as told to him by Sahibzada Basharat Saleem:

*One day a man, knowing whose son he was, knelt down before him, and told him that he had son, who had once been gravel ill, and whom the doctors could not cure. He had asked Basharat Saleem's father for advice, and he had said that he would pray for the boy, and the man should go home and do likewise. Although at the point of death, at midnight, the boy suddenly asked for milk, and by morning was so well that he got up. Basharat Saleem recalled also that a woman whom the doctors had given up a hopeless case was visited in hospital by his father, who ordered her to be removed from the hospital and taken home. After a few days she was completely recovered.*³⁶

In one of his letters to Johan Forsstrom, Sahibzada Basharat Saleem has quoted from Mulla Nadiri's *Tarikh-i-Kashmir*, an incident about one of his ancestors, Sahibzada Abu Bakr by name, who healed about 500 ailing persons. We would like to quote from his letter:

*"Mulla Nadiri's book is written in Persian and he has mentioned my family in clear cut terms and in detail. He has mentioned to the astonishment of the readers, how my grandfather's grandfather named Sahibzada Abu Bakr healed about 500 people in two minutes, who had suffered in a war and who were brought to the door of Sahibzada Abu Bakr by the king of that time called Nowsherwan."*³⁷

Sahibzada Basharat Saleem was himself a healer. His friends and devotees would celebrate his birthday on 14th of August, every year. He had himself declared that:

*The chief mission of my life being to see goodwill and peace prevail on earth.*³⁷

SPIRITUAL MANIFESTATION:

In one of his letters, Sahibzada Basharat Saleem speaks about, what he terms as spiritual manifestation. As the subject is sensitive, we feel to give the original version of the subject in the actual words of the writer:

*"I would like to inform you that my friend Christianne T. de Reyes from Mexico has received the book you sent her..... Since your friend from Finland has had a dream that astonished you, I think I should explain its spiritual significance to you, which will go a long way in enabling you to understand me more closely. Unless my friend was worthy of my kind consideration, I, in no case would have asked you to send her a copy of your painstakingly published historical book. You neither knew she deserved my attention nor did I disclose anything of this sort to you. But as the Lord wanted you to understand me further and see for yourself how divinely guided are many spiritual manifestations, He chose your Finnish friend to dream about Christianne T. de Reyes. Without elaborating let me tell you in a nutshell, but in total confidence, that Christianne T. de Reyes is very close to me spiritually, and that she is a recipient of my blessings. God be thanked that He communicated the same to you through your girl friend from Finland."*³⁹



Sahibzada Basharat Saleem and Mrs. Christianne Reyes.

The above reveals that Sahibzada Basharat Saleem was a divinely guided person and has been granted by the Lord to show many spiritual manifestations. Unfortunately our researches have remained incomplete due to the sudden death of Sahibzada Basharat Saleem. However, many a time, we approached his various descendants so that we could see their family records and documents. To our surprise, no documents or paper was made available. Some one told us that before his death, Sahibzada Basharat Saleem had destroyed his family papers, in depression. But another reliable person told us that soon after his death, some one among his nearest relations had sought for these family records and may have taken them away for possession. We approached his son, Imtiaz Shaheen, for solution of this problem but without any result because he was abroad at the time of his father's death. However, we continued asking him many questions. He wrote to us that he did not find any documents in his father's belongings. Some thing had happened after his father's death but he does not understand. Even his mother does not know anything. As the issue is very important, we will quote from his e-mail:

Today I received a mail from Ms. Atika Sadeeqa and also from Suzanne Olsson. Ms. Atika is also asking for the names in the genealogical table. As I told you I did not find any documents in my father's belongings. Just some books I myself do not understand what has happened. My mother does not know any thing. Rather she was surprised by all I said and showed to her. I remember once, one of my relatives saying as my father had a genealogical table. I do not understand where it is now and can I ever find it.⁴⁰

We continued writing to him on this subject. We told him that his father had given numerous interviews in the past to scholars and writers, informing them about his family's *Shajra Nasab* or family chart. The authors who met him had testified that Shaibzada Basharat Saleem seemed to be honest and a gentleman. They had no reason to doubt his claim on the basis of his family history and genealogical table, which he was ready to be examined by experts at the proper time in future. In reply to our quarry, Imtiaz Shaheen wrote that one of his relatives had a family tree, but now he did not know where it had gone. An excerpt from his letter is as under:

*Sue wrote about two weeks back that some one from Srinagar sent her a mail claiming that he had been shown artefacts taken away from Rozabal in someone's house. I remember few years back, one of my relatives saying that my father had the *Shajra Nasal*. But I did not find any thing. I do not know where it has gone. Did some one destroy it?⁴¹*

Despite our requests, he has not revealed the name of the relative, who taken has away, late Shahibzada Basharat Saleem's family records, his composed works in Urdu and his vast library. All these tragic events have given a great setback to our researches. However, we have decided not to wait but inform the world about our efforts. The work is far from over and the best has to come some day.

SCIENTIFIC INVESTIGATION:

Now when Basharat Saleem is no more in this world, a local managing committee has emerged to look after the Tomb at Rozabal. It consists of those, whose main aim is to refute the Ahmadi and Qadiani

propaganda that Yuzu Asaph is Jesus Christ, who is buried in the shrine. As such, the whole issue has turned into a sectarian religious controversy. There is wide gulf between the popular belief about the identity of the prophet buried at Rozabal, and its description in the historical works of Kashmir. While the local Muslims believe in the Muslim origin of the tomb, the historians, like Mulla Nadiri and Khawaja Mohammad Azam Didamari have identified Yuzu Asaph as Issa or Jesus who was sent by God as the prophet to the Kashmiris. Again, it was Al-Beruni a great Muslim scholar and Mohammad Zaheer-uddin Babar, the founder of the Mughal Empire in India, who identified the Jewish origin of the Kashmiris. This has encouraged anthropological and ethnological studies by scholars like Hajini, Hassnain and Aziz Ahmad. All the above are not Ahmadis or Qadianis but Muslims. Hence, the controversy could have been solved by carrying scientific studies.

We were told that inside the tomb of Yuzu-Asaph at Rozabal, in the ground floor, there is the original sarcophagus, eight feet in length to hold the Holy Rod of Jesus. It is an Ark which contains, beside the coffin of the prophet, other sacred relics and scriptures. The Holy Rod had been removed for preservation in the saint's tomb at Aish Muqam, Pahalgam. All this information needs to be examined. With this object in view, we approached the local care-takers of the tomb to allow us to arrange DNA tests and scientific investigations. We told them that even the Holy Shroud at Turin was also put to scientific investigations several times in 1969, 1973, and 1977. In March 1977, the Pope had granted a special permission for a team of the NASA scientists to make full scientific investigations. We impressed that these investigations were permitted despite a grave danger to the main Christian belief that Jesus had died for the redemption of our sins.

Our requests irked the care-takers to such an extent that they approached the press and made it a huge issue terming it as a sacrilege of Islam. Even there were threats to our lives. A prominent local paper wrote:

All the disquiet in the present world is caused by igniting the religious flames. Ironic heresy doesn't bother us, belief does. Messenger of God did raise the contentious points and didn't mind displeasing those who opposed. But there it was the

question of re-shaping a system, completely disarranged. For that monumental goal to achieve, people bled.

We were told that we can play with our lives but with other's lives we can not. We were warned: "You can not take your research to completion, taking many a life in the process."⁴²

With these words, we leave the subject for consideration of the readers. We have done one half of the study, despite a great risk to our lives. We have great hope that the truth shall prevail some day. We urge obtaining DNA whenever possible, because it is a research tool that can help prove or disprove many of the ancient legends. If Jesus had children through Mary Magdalene in the west, why can not he have children from Marjan in the east!

NOTES

1. *The Holy Bible*, Genesis, 30:37-40.
2. *The Holy Bible*, Genesis, 30:43.
3. *The Holy Bible*, Exodus, 4:20.
4. *The Holy Bible*, Exodus, 7:8-12.
5. *The Holy Bible*, Numbers, 17:1-4.
6. *The Kings of Kashmir*, trans. Jogesh Chander Dutt, reprint, Delhi, 1997, p.5.

The first king, Nila was invited by the Nagas to reign over them. He had a rod one and half cubit long, and had an umbrella place over him and a Kunda.
7. *The Holy Bible, The Book of Ruth*, 1,2,3,4.
8. *The Holy Bible*, 1 Samuel, 16:1.
9. *The Holy Bible*, 1 Samuel, 16:10-13.
10. Wilkins W.J., *Hindu Mythology*, Calcutta, 1981, pp. 116-117.
11. Kalhana, *Rajatarangini*, trans. Stein, London, 1900, Vol-I, 1:38.
12. The Rod of Vishnu is mentioned in the *Vishnu Purana*, the *Padma Purana*, the *Rig Veda*, and *Srimad Bhagwata Purana*.
13. *The Holy Bible*, *Isaiah*, 11:1-10.
14. *The Holy Bible*, *Acts*, 2:30.
15. Enriquit Capt. C.M., *The Realms of the Gods*, London, 1906, pp. 97-101.
16. Aziz Kashmiri, *Christ in Kashmir*, reprint, 1998, p.108.
17. Khawaja Nazir Ahmad, *Jesus in Heaven on Earth*, reprint, Bombay, 1972, p.364.
18. Jogesh Chunder Dutt, *Kings of Kashmira*, reprint, Delhi, 1997, pp. 29-35.
19. Kalhana, *Rajatarangini*, trans, Stein, London, 1900, Vol-I, III: 1-99.
20. Kalhana, *Rajatarangini*, trans, Stein, London, 1900, Vol-I, III: 110-111.
21. Jogesh Chunder Dutt, *Kings of Kashmira*, reprint, Delhi, 1997, p.47.

22. Kalhana, *Rajatarangini*, trans, Stein, London, 1900, Vol-I, III: 336-357.
23. Jogesh Chunder Dutt, *Kings of Kashmira*, reprint, Delhi, 1997, pp. 44-54, and Appendix G.
24. Bilhana in his *Vikram* describes the gate of heaven in the temple of Pravarasena, through which the king Pravarasena bodily ascended to heaven. Bilhana was born in Kashmir during the reign of Kalsha (1063-89). He migrated to south India and became the court poet of Parmadi, the Chalukya king of Deccan.
25. *The Holy Bible*, Isaiah, 40:10-11.
26. *Lahore Weekly Urdu*, Lahore, Pakistan Dated Feb.14.1998.
27. Letter dated 22 Dec. 1998 from Sahibzada Basharat Saleem to Ms. Atika Sadeeqi.
28. Andréas Faber Kaiser, *Jesus Died in Kashmir*, London, 1977, pp. 91-92.
29. James Polster. Interview with Sahibzada Basharat Saleem. 1979. <http://travelnews.yahoo.com>. *Mystery the Martyr's Tomb*.
30. Aziz A.Chaudhary, *The Lost Sheep*. Islam International Publications. USA 1992, pp. 126-128.
31. Letter dated 22-12-1980 from Sahibzada Basharat Saleem to Ms. Atika Sadeeqa.
32. Letter dated 8.8.1984 from Sahibzada Basharat Saleem to Ms. Atika Sadeeqa.
33. Family Chart as compiled by Sahibzada Basharat Saleem.
34. Johan Forsstrom, *The King of the Jews*, Hango, 1987, p. 161-165.
35. Sahibzada Basharat Saleem to Johan Forsstrom Letter dated 2.7.1986.
36. Andréas Faber Kaiser, *Jesus Died in Kashmir*, London, 1977, pp. 92-94.
37. Sahibzada Basharat Saleem to Johan Forsstrom Letter dated 10.10.1986.
38. Johan Forsstrom, *The King of the Jews*, Hango, 1988, p. 164-165.

39. Sahibzada Basharat Saleem to Johan Forsstrom Letter dated 10.10.1986.
40. Imtiaz Shaheen to Fida Hassnain 8th October 2004.
41. Imtiaz Shaheen to Fida Hassnain 23rd October 2004.
42. *Greater Kashmir*, daily newspaper, Srinagar, Kashmir, India, March 17, 2002.

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